

New-England Christian Reflector.

VOL. 2.—No. 36.

WORCESTER, (MASS.) WEDNESDAY, SEPTEMBER 4, 1839.

CYRUS P. GROSVENOR, Editor.

THE CHRISTIAN REFLECTOR

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A fee advertisement of a general character will be admitted at the usual rate.
All Communications, POSTAGE PAID, will be attended to.

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Missionary Intelligence.

From the Baptist Missionary Magazine for Sept. MISSIONARY NOTICES.

ASAM.—*Latest Intelligence from Sadiya.*
In our last number we mentioned that an attack had been made on the military cantonments at Sadiya by a band of Khamtis, which had resulted in the loss of many lives. It appears from the following letter from Mr. Brown, since received, that the missionary family had also been in extreme peril, but were graciously preserved. We trust that the same kind Providence watched over the Jaipur station, although no direct communication has been had with the missionaries since the date before given.

LETTER OF MR. BROWN, DATED SADIYA, FEB. 8, 1839.

Through the kind care of our heavenly Father, we have been preserved through a scene of great danger and distress; and how great should be our thankfulness for all his benefits to us! On the morning of the 25th of January, about three or four o'clock, this station was attacked by the Khamtis. They took the place completely by surprise, and after cutting down the sentries, at the first onset made themselves masters of the stockade and magazine. At the same instant, four or five bands attacked the place in different directions, firing the houses and murdering indiscriminately all whom they met, men, women and children. Nearly the whole village and cantonments were soon in flames. Capt. and Mrs. Hannay, Lt. Marshall, and the apothecary, Mr. Pinguat and wife, were roused from their beds by the Khamti war-cry, and on coming out, found themselves surrounded by the enemy. They however all succeeded in reaching the stockade in safety. This they found already in the hands of the enemy, but, with the assistance of the sipahis, they succeeded in a few minutes in dislodging them. Having now gained possession of the magazine, which contained the ammunition, they commenced a heavy fire of musketry, and the slaughter immediately became general. At length the artillery began its tremendous roar, and after a few minutes' resistance, the enemy fled in all directions. The contest lasted about fifteen or twenty minutes. Col. White, the commanding officer, on first hearing the alarm, rushed out of his house, and was making his way to the magazine, but was met and surrounded by a party of the enemy, who overpowered and killed him on the spot. The loss of sipahis killed and wounded, was thirty-four; but including women and children, with the Asamese who were killed and wounded during the action, the number cannot have been less than one hundred. Thirty Khamtis were left dead on the field; and it is supposed the number of wounded was very large. Among the killed were some of the principal Khamti chiefs, and others of distinction.

We were living in a very exposed situation, our houses being nearly a mile from cantonments. This circumstance, in the end, proved our safety. The enemy passed through the village where we were, killing several of the inhabitants, and why they did not set fire to our houses, I am at a loss to know. It might have been from personal friendship on the part of the chiefs, with several of whom we were well acquainted; or it might have been because they had not time on their return from the attack. It is more probable, however, that they intended to reserve the houses of the missionaries for plunder afterwards.

When the yell from cantonments first awoke me, I was at a loss to know the cause, and supposed it might have been only a fire; but as soon as we heard the report of musketry, we at once felt that we were in the midst of war. Having dressed ourselves, we deliberated whether to betake ourselves to the woods, or to a small canoe, which we had near the house. Providence ordered that we should take the latter course, and we got into the canoe, with our two little children, and a few biscuits which we had snatched up in the hurry of the moment, as we did not know how long we might be obliged to remain upon the water, if we should escape from the hands of the enemy. We pushed out into the river, and remained nearly opposite the house till the firing had ceased, after which we proceeded silently down the river, as far as the cantonments; but hearing no noise as we passed the fort, we dared not go up, as we did not know in whose possession it might be. We therefore kept off upon the river till about day-break, when the welcome sound of the bugle met our ears, and we immediately came in. The sight around us was truly horrible. The dead and dying were scattered in every direction, and hundreds were left without a shelter for their heads, and scarcely a rag to protect them from the cold.

While I am writing, the trees are clouded with flocks of vultures, which have collected from all quarters to feast upon the slain. The bodies which were found the next day, but many remained undiscovered, and there are doubtless many lying dead in the jungles, that no one knows of.

BURMAH. We have been pained to learn that Mr. Judson has suffered for several months from inflammation of the throat and lungs, tending, it was feared, to a consump-

tion, and has been under the necessity of taking a sea voyage, for the recovery of his health. From a letter dated March 3, on his way to Calcutta, we have the gratifying intelligence that his cough was much relieved, and that he indulged the hope of being restored to return to Maulmain in the same vessel.

SIAM.

JOURNAL OF MR. DEAN.

Chinese prayer-meeting—School.

Sept. 9, 1838. Sabbath. Our prayer-meeting in Chinese was well attended to-day, and some appeared much interested, who were not prepared to take an active part in the exercises. An allusion to the introduction of the gospel into Antioch gave rise to some interesting conversation relative to the propagation of Christianity among the heathen by its primitive disciples. During the day a number of persons have called for books. The Chinese girls have, as usual on the Sabbath, received some attention from Mrs. Dean; and we endeavor to occupy the attention of the boys of the school with some profitable questions after leaving the chapel.

24. The inhabitants of Bangkok are now generally suffering from the small-pox, and some of the children in the mission families have been inoculated.

25. Dined to-day with the phrakhang, who furnished his table in the English style, and allowed the blessing of the true God to be invoked on the feast. Still, among the buildings he has erected during the last year, is one to be occupied every evening by the priests of the land in teaching the poor people a debasing idolatry.

Oct. 1. At our monthly concert to-day there were but four Chinese present, some of the church being detained at home by ill health, while some, being in the employ of others, were not allowed to leave their business two days in succession, having yesterday spent the day in Christian worship. A small contribution was made on the occasion, to assist some of the church, who are extremely poor—so poor that they are unable to hire a boat in which to come to meeting.

4. Having recently made some alterations in our Chinese school, and removed it to a room near to Mrs. D's study, where the boys are more habitually under her superintendence, it is now in a flourishing condition. Some of the boys are youths of promise, of from eight to fifteen years of age. Our domestics also go into the school, when not otherwise employed. On the whole, the Chinese department of our mission appears as prosperous at present as at any former period, and as much so as could be expected from the limited instrumentality employed. Still, we feel that little is accomplished, compared with what remains to be done here. The few who have become Christians, are as units in contrast with hundreds of thousands who yet remain in the service of idols. The little light is like a solitary taper in the midst of universal night.

14. During our prayer-meeting a Chinese, who has attended our worship for the last few weeks, engaged in prayer with such apparent feeling and understanding, that it induced us, while proposing a few questions on the portion of scripture which had been read, to refer to him some of a practical character. We were happy to find him acquainted with at least the theory of experimental religion. He reads intelligently, and has examined somewhat the scriptures. During the interval of religious worship to-day, spent some time with Mrs. Dean in catechising her school-boys. They are now beginning to afford us some assistance in singing at our Sabbath worship and at morning prayers, which they daily attend. Some of them take their turn with us in reading the scriptures at our family worship.

26. While reading to-day the 10th chap. of Matt. with a Chinese, he proposed, among other inquiries, the following: "What is meant by the 21st verse, 'The brother shall deliver up the brother to death?' &c.—And nothing but the declaration that this passage had been literally fulfilled, would satisfy him that man could be guilty of such conduct. 23d verse: 'What is meant by the coming of the Son of man, as here alluded to?' 22d verse: 'What is the meaning of the phrase, 'He that endureth to the end shall be saved?'"

27. During our evening excursion, croma Kunda sent his servant to invite us to his house. He is an uncle of the present king, and one of the prime ministers of state. Of this first class of ministers, croma, there are four or five, of whom prince Chau Fa is one. The next class, of whom the phrakhang is one, under the title of *champi*, has about the same number. The third class under the title of *pi-ah*, has a large number; and the fourth class, with the title of *nai*, numbers more than all the preceding. Besides these, are a large number of persons who voluntarily offer their services to the king, who intrusts them with such business as he may desire, and, if faithful to their trust, may promote them to some official station. These latter may properly be called *office seekers*.

Nov. 5. We enjoyed a comfortable day yesterday, and this morning have observed the monthly concert for prayer with eight or nine Chinese. The season has been one of unusual interest, affording us evidence that the spirit of the Lord was with us.

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RECENT APPOINTMENTS.—Rev. Francis Barker, late of Hamilton Literary and Theological Institution, has been appointed missionary to the Shawanoes, and entered on his labors at the station May 20.

Miss Churchill, assistant missionary, arrived at Shawanoes May 25.

Miss Mary Leach, of Augusta, N. Y., assistant missionary to the Ojibwas, arrived at Sault de Ste. Marie June 21.

Miss Rizzpah Warren, of this city, appointed assistant missionary to the Basas, West Africa, sailed from New York for Edina, in the brig Sarah Elizabeth, on the 27th of July. She was accompanied by Doct. and Mrs. Wilson, missionaries of the A. B. C. F. M. to Cape Palmas.

Communications.

For the Christian Reflector.
Minutes of meetings of Baptist Abolitionists, held in Albany, N. Y., during the recesses of the National Anti-Slavery Convention, from July 31 to Aug. 2d., 1839.

FIRST MEETING.—Bro. Wescott, of Stillwater, N. Y., was chosen Chairman, and Bro. C. W. Denison, of N. Y. City, Secretary.

Prayer was offered by the Chairman. The object of the meeting was stated by the Secretary to be to concert measures for the promotion of greater union and efficiency of effort among American Baptists, for the speedy and peaceful abolition of slavery.

The subject of holding distinct Baptist State Anti-Slavery Conventions was taken up and discussed. In the course of the discussion, reference was made to the provisional arrangements of last Spring for the proposed "National Baptist Anti-Slavery Convention." Whereupon, it was

Resolved, that, in the opinion of this meeting, the names of laymen as well as ministers should be appended to the Call of said Convention.

On motion, the meeting adjourned to 8 A. M. Aug. 1.—

SECOND MEETING.—Bro. Jones, of Hancock, N. Y., chosen Chairman.

Prayer was offered by the Secretary. After a further discussion of the subject, it was

Resolved, that we approve of the contemplated plan of holding State Anti-Slavery Conventions of Baptists; and should any such be held, we recommend that they appoint Delegates to the proposed National Convention.

Several brethren then made some statements respecting the Christian Reflector, which were well received by the meeting.

The important subject of holding the National Convention was then taken up; and after a general discussion it was

Resolved, that this meeting recommend THAT CONVENTION BE HELD IN THE CITY OF NEW YORK, AT THE CLOSE OF THE NATIONAL BAPTIST ANNIVERSARIES NEXT SPRING.—

Adjourned to 2 P. M.

THIRD MEETING.—Bro. Hutchins, of Bennington, Vt., was chosen Chairman.

Prayer was offered by Bro. Hodge, Pastor of the 1st Church, Albany.

A large number of the Pastors, Licentiate, and members of Baptist Churches enrolled their names.

Several deeply interesting statements were made by Mr. Plumb, a Free Will Baptist brother from Ohio, and one of the Vice Presidents of the National Convention then in session, particularly on the importance of the Christian Reflector being circulated at the West.

The meeting was also addressed by Bro. Abel Brown, Jr., of Western Pennsylvania, on the general aspect of the Anti-Slavery cause among Baptists, and especially with regard to the prospects for the diffusion of right sentiments by the Western Baptist Education Society.

Whereupon it was *Resolved*, that a special Committee be appointed to examine further into the claims of the aforesaid Society, and to report the result of their enquiries to the denomination.

The following brethren were appointed this Committee: Aaron, Burlington, N. J.; Grosvenor, Worcester, Mass.; Denison, N. Y. City; Swain, Worcester, Mass.; Hodge, Albany, N. Y.; Tracy, West Boylston, Mass.; Post, Montrose, Pa.; Galusha, Perry, N. Y.; Murray, Brandon, Vt.; Worth, Concord, N. H.; Parker, Cambridge Port, Mass.; Branch, East Killingly, Conn.

The history of the "Christian Reflector" was again introduced, whereupon it was

Resolved, that Bro. Aaron, Andrews, Post, Hodge and Vandewerke, be a Committee to confer with the Editor of that paper, and make such a report as its present situation may demand.

Adjourned to the Lecture Room of the First Baptist Church.

FOURTH MEETING.—Bro. Hutchins, of Vt., in the chair, at 1-2 past 5 A. M.

Prayer was offered by several members in succession.

Bro. Murray made some remarks on the sub-

ject of a National Baptist, Anti-Slavery Society; and informing the meeting that a Baptist Anti-Slavery Convention will be held in Brandon, Vt., the second week in October.

Information was also given that a similar meeting will probably be held at the close of the Baptist State convention at Saratoga Springs, N. Y., the 3d week in October; and that there would probably be one held during the Fall in Mass. It was stated that our brethren within the bounds of the Bowdoinham Association, Maine, were holding one on that day—the consecrated First of August.

The subject of our communicating with brethren abroad was introduced, and sanctioned by the following resolution:

Resolved, that we are grateful to Almighty God, and to our beloved brethren in England and the West Indies, for their efforts to aid us in the stupendous work of abolishing slavery in this Republic and Christian land; and that we cordially approve the response recently made to them by our Central Corresponding Committee in New-York.

Enquiry being made if the C. C. Com. contemplated calling the attention of the denomination to a new Missionary organization, a thrilling and important discussion arose; in the course of which the following startling facts were made known:

(1) That a Baptist Missionary, now in Burma, openly attempts to justify Slavery from the word of God;

(2) That a President and Professor of Northern Baptist Seminaries, members of the Missionary Board, are personally interested in slaves;

(3) That a leading Baptist minister at the South has openly stated he had paid his expenses to attend the Missionary General Convention with "the price of a slave;"

(4) And that money had been repeatedly contributed to the missionary treasury, which was known to be the avails of unrequited labor.

In view of these facts, and of others which it is not expedient now to publish, it was replied to the above enquiry that there were holy and solemn obligations which required either a reform in the old, or the formation of a new Baptist Missionary Society.

Bro. Aaron, Chairman of the Committee on the "Christian Reflector" made the following Report, which was unanimously accepted by the meeting:

Resolved, That we have full confidence in the CHRISTIAN REFLECTOR, now published simultaneously at New-York City and in Worcester, Mass., and earnestly recommend it to the Baptist Denomination, and especially to all Baptists who are in favor of civil and religious liberty.

Resolved, That we will use our personal influence to increase the subscription list of the Reflector in our several neighborhoods.

On motion, the meeting adjourned.

A true copy from the Records.
Attest: CHARLES W. DENISON, Secy.

For the Christian Reflector.

Letter and communication from a Layman, (Deferred by mistake.)

W.—Pa. July 30th, 1839.

Dear Br. G.—I have been engaged for several weeks past in settling myself in my new and present residence; consequently, my extra cares have been such as to prevent my saying any thing to you, or doing any thing as an Agent for the Reflector. I have received several papers and am gratified in the perusal of them; but you will please alter the direction of them to W. W. Co. Pa. I shall not be able to do much in an agency, until the sitting of our Association in September, at which time I shall lay its claims before the body; and, if the God of the oppressed should see fit to help me, I shall plead the cause successfully.

I know that there are many good Samaritans in the Association. I shall have their names and money, which I shall forward as soon as I obtain it. In this village there are a few Abolitionists, but nearly all are Presbyterians, and they have the Christian Witness, their own denominational organ.

Yours forever,
V. A.

In the discussion of important subjects, though the premises of argument upon both or either side may be very broad and extensive, it usually is found, that the decision of the question depends upon a correct understanding of two or three, and sometimes of but one single principle, doctrine or fact.

Notwithstanding light from the north, south, east and west, has shone with such resistless and convincing power and brilliancy, accompanied with the clear declarations of the Bible, many who profess to be the disciples of Jesus Christ, boldly assert that slavery is not a sin, or not in possession of a rational soul, slavery in its present form, that is, (unmolested by that species of cruelty which would be censurable if inflicted upon a beast) is unquestionably right; therefore, upon this principle and this alone, can slavery be justified.

But on the contrary, if a negro is a rational being, he is an accountable one, consequently is the subject of endless woe or woe. And we need not resort to any abstruse metaphysical reasoning to prove the latter position, for we have the indisputable evidence, that the soul transforming influence of the blood of Christ invariably produces the same effects upon the degraded Hottentot, the Idolatrous Hindoo and the enslaved African, that it does upon the

proud, the polished, the infamous European usurper. Again, if we look at the origin of slavery, we shall find unanswerable arguments against it; how did man first obtain dominion over his fellow man? was it not the result of war and bloodshed? Most surely it was.—Captives in war were the individuals who were ever considered the property of a fellow man, and in all civilized nations, agreeably to the laws of nations whenever the difficulties are settled between nations that are at war, prisoners, slaves or captives, are liberated and may return to their own country. And shall the country styled the Asylum of the oppressed, the guardian of National, civil, religious, and individual Liberty, not only sanction but absolutely foster and perpetuate a system of oppression more cruel in its nature, more pernicious in its tendency and sinful in the sight of a holy God than all the oppressions practiced by Heathen Nations in the early history of our world? My professed christian brother, think of these things. If it could be successfully proved, that slavery in all its horrid forms existed in the days of the Patriarchs and Prophets, it would be no extenuation of the guilt of this nation. "Behold I show you a better way." When our blessed Savior came into the world, he brought with him a mighty leveling wand, which extinguished every title of nobility and usurpation; condescending himself to become a servant, he taught the doctrine to the whole Christian world, that "all ye are Brethren." We will suppose then the point is settled that a negro is a subject of God's grace and shall inhabit heaven or hell. If he shall reach heaven,—it follows that he shall be heir to an exceeding and an eternal weight of glory. And that his glory shall exceed those who may chance to reach heaven, riding upon the flowery beds of ease, is very obvious, for it is written; "And these are they who have come up through great tribulation and have washed their robes and made them white in the blood of the Lamb." And who this side of the Martyrs of Wales and France, more emphatically come up through great tribulation than the pious slave who has suffered the loss of all things that can render life a blessing, or in any sense desirable. And now my Christian brother, who art dealing in human flesh, making the souls and bodies of men an article of bargain and sale, did you ever look forward to that tremendous scene, where a guilty world of sinners, proud blasphemers, and extortioners—professors who had kept back the hire of those who had reaped down their fields, and had robbed widows' houses not of their money, but of their tender off-ings dearer to them than life, and to swell the fearful catalogue of crimes charged upon the same individuals we hear that of treading underfoot the marriage covenant, that institution of Heaven, the Grand Magna Charta of the domestic relation, and the chief corner stone of all social enjoyment. Christian reader, meditate upon this subject whether you are a slaveholder in principle or practice, "think of these things," and contemplate this scene as one not far distant, for it is written "We shall see as we are seen and know as we are known." I have just hinted at a few things which I hope may serve as a sort of index to refer you to a more careful, prayerful and solemn investigation of this important subject, ever remembering that God is no respecter of Persons.

Yours Truly,
MASON BALL.

Princeton, 1839.

For the Christian Reflector.

BAPTIST A. S. CONVENTION.

The following names have been received by us, beside others which will appear in due time.

We wait to receive very many more.

PERRY, N. Y. July 18th, 1839.

"We also undersigned give our Names to a Call for a National Baptist Convention, to be held at a convenient time and place hereafter to be named, to deliberate on the subject of American Slavery, and to devise the best means of ridding our denomination from the guilt of its continuance, and for exerting our influence to effect its removal."

ORDAINED BAPTIST MINISTERS.

Elon Galusha, Perry; Orson D. Taylor, Attica; Ichabod Clark, Leftoy; Beriah N. Leach, Wyoming; William Arthur, York; H. K. Stimson, Bethany; Joel Johnson, West Middlebury; Tracy Scott, Alden; John H. Rasco, Pembroke; Henry B. Ewell, Covington; Jesse Elliot, LaGrange; Martin Colman, Sweden; John Fairchild, Ebenezer Hall, Byron; S. W. Clark, Wyoming; Emory Curtis, Williamsville; Hiram Witcher, (Free Will) Warsaw; Roswell C. Palmer, Wethersfield; Absalom Miner, Rushford; Henry Bowen, Sparta; Holden E. Prosser, Gainesville; Wm. W. Smith, Batavia; Michael Colby, Bennington; J. S. Backus, Gioton; Henry Shute Jr., Mount Morris; James Reed, Canille; T. A. Warner, Hamilton; C. M. Buller, Pike; Abner Lull, Freedom; J. F. Robbins, Hume; Varanes Bemis, Almond; Abraham Ennis Nundy; Rufus Sabin, Portage; Hosea Fuller, Eden; Warner Lake, Mount Morris; Ira Justin, Lakeville; J. B. Beebe, Lironia; Peter Robinson, Elly Stone, Avon; Eliada Blakesley, Mt. Morris; D. A. Randall, Canandaigua; Joel Lyon, (Licentiate) David Marks, (Free Will) Rochester; Rufus Sabin, Portage; John Middleton, Wheatland; J. W. McDonald, Avon; W. Tillingham, Franklinville; Adrian Foote, Elliotville; Daniel Platt, Otto; Wm. Sawyer, Smithport; Timothy Fuller, Friendship.

BAPTIST DEACONS.

D. Van Slyke, Attica; Joshua Calkins Jr., J. S. Boughton, Moses McKee, Perry; Seth Gates, Warsaw; William McOmber, Oakfield; Henry Ewell, Middlebury; Elanah Wiggins, Lakeville; Eld. Lapham, Silas Rawson, Zenas Rawson, C. Needham, Perry; Rily Munger, Attica; Monroe Weed, Wyoming; Charles Tolman, Canille.

LEADING LAY MEMBERS.

Josiah Andrews, J. H. Bennett, Willard J. Chapin, Jonathan Sleeper, Rodney Atwood, Elanah Lath, Samuel Waldo, Perry; Jonathan Post, Allen; Daniel Ashley, Charles Dake, Nundy; William Everett, Bergen; Asahel Norton 2nd, Elijah Sill, Franklinville; Ira Jones, Aaron Jones, Orangeville; Edward Drake, Elba; Simeon Munger, Reubin Walbridge, Walter Guile, Attica; J. A. Simonds, Alexander; Roswell Fpny, Bethany; Lovel Gibbs, Wethersfield; James H. Rawson, Portage; B. W. Dake, John Bort, Russell T. Ford, Mount Morris.

N. B. I could obtain the names of lay brethren to almost any extent.

For the call as published in the "Christian Reflector."

STUDENTS OF THE LITERARY AND THEOLOGICAL SEMINARY—HAMILTON.

Samuel Silsbee, Francis Prescott, Simon Whitney, Alfred A. Constantine, Lawson Murray, C. A. Hewitt, W. Branch, S. Cross, Peter C. Dayfoot, B. Morly, J. W. Fish, Wm. M. Jones, Charles Berry, George Silver, P. Voorhus, W. B. Morey, H. Silliman, J. A. Bullard, N. G. Collins, Peter Colgrove, E. B. Cross, George W. Holbrook, F. W. Stackwether, E. L. Harris, David M. Burdick, Charles L. Rasford, Sidney A. Corey, S. A. Fisher, S. R. Shotwell, Artemas Rogers, Wm. W. Carpenter, Thos. J. Muzzy, Z. Smith, J. W. Osborn, O. Church Wheeler, Henry H. Everts, Eliada Tuttle, Jas. S. Ladd, Rufus Sears, Chas. T. Johnson, Hiram Hutchins, Ellis B. Hall, John Tolman, Wm. Smith Titus, V. M. Kingsley H. D. Buttolph, J. Weatherly, Wm. Lovisee, J. Edminister, Isaac Mawin, James Clark, Arba Chubb, Gainesville.

N. B. I have not given the respective Counties of the subscribers. All are in Western, New York, and in the counties of Madison, Tompkins, Monroe, Livingston, Genesee, Allegany, Cattaraugus and Erie.

VERMONT.

A brother writes us from this portion of the vineyard in the following animated language:

"The 'delicate subject' was fully discussed at the recent session of the Black River Baptist Association; and the result was the unanimous expression of a determination to drive the abominations of Slavery from the shelter of this department of the church. Such is 'the steady evidence' of our cause. I will send a copy of the Minutes containing the resolutions ere long."

We the undersigned members of the Baptist Church in South Rutland and vicinity, do cheerfully approve and second the call of a National Baptist Convention "to prepare the way for organizing an American Baptist Anti-Slavery Society."

Justus Taylor, John Potter, Comfort Allen,

poor of their wages, and trafficking in the bodies and souls of men.

I approve of the object proposed in the circular addressed to Baptist Conventions, Ministers, &c. Should there be a call issued for a Convention of Baptist Abolitionists, as proposed, you are at liberty to make use of any name, if you deem it of any importance.

Yours Truly,

MASON BALL.

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For the call as published in the "Christian Reflector."

STUDENTS OF THE LITERARY AND THEOLOGICAL SEMINARY—HAMILTON.

Samuel Silsbee, Francis Prescott, Simon Whitney, Alfred A. Constantine, Lawson Murray, C. A. Hewitt, W. Branch, S. Cross, Peter C. Dayfoot, B. Morly, J. W. Fish, Wm. M. Jones, Charles Berry, George Silver, P. Voorhus, W. B. Morey, H. Silliman, J. A. Bullard, N. G. Collins, Peter Colgrove, E. B. Cross, George W. Holbrook, F. W. Stackwether, E. L. Harris, David M. Burdick, Charles L. Rasford, Sidney A. Corey, S. A. Fisher, S. R. Shotwell, Artemas Rogers, Wm. W. Carpenter, Thos. J. Muzzy, Z. Smith, J. W. Osborn, O. Church Wheeler, Henry H. Everts, Eliada Tuttle, Jas. S. Ladd, Rufus Sears, Chas. T. Johnson, Hiram Hutchins, Ellis B. Hall, John Tolman, Wm. Smith Titus, V

David Thomas, Ira Brown, Alpheus Thomas, Milo Malby, Gideon Hall, William Howell, Richardson Porter, Kirtledge Eames, Samuel McBride, Deborah Pattern, Elizabeth McBride, Mary Ann Bissell, Emeline Brown, Mercy Malby, Caroline Clements, Caroline Malby, Lewis Hall, Betsy A. McBride, Clarissa Allen, Isabella Porter, Harriet Patten, Wealthy Stafford, Hannah Elphree, Joseph H. Corey, Joshua Green, A. W. Porter, Amrose Miller, William Malby, Zenas Shaw, Gilbert Conklin.

Yours as ever,
A. W. PORTER.

MONROE, Pa., July 4, 1839.

Dear Bro.—I enclose \$5.00. I hope to get many subscribers here. There are a great many other Baptist papers taken here by brethren who will prefer the Reflector and subscribe for it when their present subscription times have expired.

Add the following names to the call for the Convention.

C. Perkins, Edmund Baldwin, Isaac Peckens, Seth Mitchell, Asa Fessenden, Amos Nichols, Jeremiah Meacham, Wm. Dennis, A. Hinds, Jr., P. Hinds, D. C. Warner, Geo. Perkins, Alexander Allen, Bridgewater Church, Wm. Brand, Simeon A. Bolles, Russell Southworth, Hiram Bates, Saxeboana.

Many other names might be obtained, had we time and opportunity.

Yours in Christ and in care for the crushed slave.
O. N. WOODEN.

LETTER FROM OHIO.

Brown County, Sardinia, State of Ohio, July 12, 1839.

Rev. Sir, Having learned, through the Philanthropist, that the Baptist brethren at the East are making a move against the shocking system of American Slavery and are wishing to call a Convention, and for this end, to know the minds of the Baptist brethren throughout the States, I am constrained to address a few lines to you, expressing my opinion that such an organization as you have in view is exceedingly desirable. I am persuaded that many of the Baptist brethren would, on this plan, come into the Abolition ranks who otherwise never would. I expect to send you a few names below. I also request you to send one copy of the Christian Reflector, and direct it to Hampton Pangburn, Sardinia, P. O.

Names of persons who wish a National B. A. S.

Hampton Pangburn, Noah Hite, King Griswold, Benjamin Denham, John Stearns, Samuel Pangburn.

Respectfully Yours,
JOSEPH MOORE, P. M. (Agent).

NOTE BY THE EDITOR.

The writer of this letter expresses an opinion which may appear to some a little singular, viz. that "many of the Baptist Brethren would, on this plan, come into the Abolition ranks, who otherwise never would." This may look to some eyes like *sectarianism*; but such will do well to consider that, although Abolitionists are quite as numerous among Baptists as any other denomination, they have, heretofore, been entrusted with very little of Abolition labor, either as Managers, Agents or Editors. Not one, if we are not mistaken, of the Anti-Slavery Journals, technically so called, has had a Baptist Editor for several years. If therefore, we would speak to our brethren, we have been constrained to use the organs which are under the management of others, or to get up a Baptist paper at our own charges, with very little patronage from any one else.

Another reason is that, in the mixed Societies, there has been so much of disunion, arising out of radically differing religious principles, that Baptists, who are desirous of peace and good order, prefer to exert what of influence they have, in a peaceful, Christian way, upon their own denomination, to purify it from the pollutions of Slavery.

For ourselves we have to say that we have done what we could for several years, in connection with mixed societies, until we find that we are called upon, sometimes rather imperiously, to "take sides" on every question of difference, although we have had no hand in originating it, and regard it as utterly irrelevant to the great question at issue. In the "getting up" of "the new interest" in Massachusetts, we took no part—we are a "life Member" of the Old Society and wish to see all our Anti-Slavery brethren co-operate in peace. Nevertheless, we are charged with having entered into this unhappy dispute. Let it be understood, therefore, that henceforth we unconditionally refuse to have our name quoted for or against either of those parties, and that, while we love the cause as fervently as ever, and are disposed to labor and suffer as much for its promotion as we have ever done, what we can do will be done, officially, principally in connection with Baptists. In saying this, we experience a degree of grief which a conviction of duty to God and man alone make us willing to endure; and we believe that Baptist Abolitionists generally sympathize with us, both in opinion and feeling, at the present juncture.

Our desire is that the Church, of every name, may speedily exonerate itself from the crushing weight of the guilt of sustaining or continuing American Slavery.

We shall rejoice in every wise effort, by whomsoever made, to rid the land of this foul corruption, and pray God to work with them mightily.

For the Christian Reflector.

WEST SPRINGFIELD, ENR. CO. PA. July, 1839.

Dear Brother Grosvenor.—The following essay was read a few months since, before the French Creek ministerial conference, and, by the request of several brethren, is at your disposal for publication, if you shall deem it worthy a place in the columns of your valuable paper. The essay was written in reply to a query that appeared in the N. Y. Bapt. Register.

QUERY.

"Is it scriptural for Baptist Ministers to baptize converts with the knowledge that they will join Pedo-Baptist Churches?"

In presenting my views on this subject, I design to confine myself chiefly to those arguments which may be drawn from the word of

God, and which to me have an important bearing upon the subject. I remark 1st, that Pedobaptists have recurrence to the same arguments to establish their church relation in regard to gospel privileges and ordinances, that the Judaizing teachers had, in the days of the Apostles, for the incorporation of their religious system with that of the gospel. Nothing can be more plain than this; that those teachers constantly referred to their relation to Abraham, their connection with the church which is said to have been formed in his house; their covenant relation to God as his people; as reasons, which they strenuously urged, of their right to gospel ordinances; and also of their right to require gospel believers to submit to the ordinances of the Jewish church. (See Matt. 3: 9 and Acts 15: 1.)

Now we ask, would it have been scriptural, for the Apostles, who constantly affirm that Christ came into the world for the purpose of setting up a kingdom diverse from all others; that he set himself forth as the rock on which his church should be built (not extended or repaired); that he was the Mediator of a better covenant, established on better promises; and that all who were included in this covenant should know the Lord; that they were not born of blood, nor of the will of the flesh, nor of the will of man, but of God, that they were new creatures; that they were Christ's and, consequently, Abraham's seed; would they have acted scripturally to immerse those who were believers in Christ, with the knowledge that they would join the Jewish church? And I ask, have not Pedobaptist churches, placed themselves in the same position in regard to the Baptist church? Do they not go back to the family of Abraham to find the church and covenant in which they suppose themselves and families to be incorporated? Do they not, by their arguments endeavor to extend the Jewish ritual into the gospel dispensation, to prove it to be one and the same with the gospel church, established on the same principles and founded on the same promises? that the ordinances of the gospel church were substituted for and came in room of the former? Do they not maintain that their infant offspring, by virtue of the covenant made with Abraham and his seed, are justly entitled to all the blessings and ordinances of the gospel? If so, we ask, can it be deemed scriptural and proper for a Baptist minister who is assured from the Bible that the King in Zion never designed to connect the Gentile converts with the Jewish church but simply to take both converted Jews and Gentiles, (or as the Apostle expresses it) to take twain and of them to make one new man or church, so making peace. Is it consistent for a minister, who believes that the exact form and mode of this spiritual house, the appropriate materials for building, the laws for the government of its members, together with the ordinances to be used in it, and all its dimensions, were given by Christ to his Apostles, and that they acted in perfect accordance with the plan as recorded in Acts 2: 41, 42,—to baptize a convert with the information that he designs connecting himself with that church, which professes to have been organized in the family of Abraham, (not by Christ or his Apostles) and extended through a distance of more than five thousand years, of which there is not the least particle of evidence in all the pages of inspiration. Would not this be building again the things which we have destroyed and thereby making ourselves transgressors?

II. Again I remark, that such a course of procedure by a Baptist minister would be directly contrary both to the authority and practice of the apostles. Whoever examines the Commission given them, will find that one very important branch of their duty consisted in teaching; and that this was prescribed by him who hath all power in heaven and in earth. And if we examine their practice, as recorded by themselves, both in the book of the Acts and their epistles, we shall find that one essential part of their instruction, consisted in showing the people the nature and design of the two dispensations,—the difference existing between them, the plan and organization of each, the foundation on which they stood, that the Jewish covenant called "old" was to come to an end, and thus give place to the Gospel church and covenant which by the Apostles is called "new;" and that all who became disciples of Christ, by professing faith in the doctrines taught by the Apostles, no longer continued members of the former dispensation, neither were baptized by the Apostles into the fellowship of the Jewish people, but of the gospel church, formed by Christ himself. (Acts 2: 41, 42.) Neither can it be denied that in every place where the Apostles preached the gospel, and men thereby were brought to believe in and submit to the Redeemer, they proceeded (not to extend and enlarge the Jewish church) but to establish churches on an entirely different principle; as at Antioch, Corinth, Ephesus, Philippi, Thessalonica, and many other places. And we ask, what is the inference to be drawn from the authority and practice of the apostles? Simply this, that, in all those places where they labored successfully, they did not baptize the joyful converts with the expectation that they would join that people which would put a yoke upon their necks, which they were not able to bear; but proceeded directly to organize churches in Gospel order and on Gospel principles. I am aware that the arguments here laid down, are strenuously opposed by our Pedobaptist friends. If, say our opponents, you look for a church organized upon Baptist principles, it devolves upon you to show that the apostles themselves who were members of that church were ever baptized.

Note by the Editor. As this essay is too long to be published entire in one number of our paper, the remainder is deferred. The "Query" is of some moment, and we hope the argument will be duly weighed, by the reader. If it is unsound, our readers will see it to be so, on comparing it with the scriptures.

CIRCULAR LETTER.

To the Churches composing the Worcester Baptist Association.

BELOVED BRETHREN.—In our annual epistle, permit us to address you on

THE RELIGIOUS OBSERVANCE OF THE SABBATH.

After God had completed, in six days, his works of creation, he rested from all his works which he had made, wherefore he blessed the Sabbath day and hallowed it.

Thus man was permitted on the day following his creation, to enjoy, in his innocence, and in Paradise, the unmingled delights of a holy Sabbath.

When God had delivered the Israelites from Egyptian bondage, he commanded them to keep the Sabbath day in remembrance of that deliverance. "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day."

When our Lord had completed a work, far more important to us, than the creation, or the redemption of Israel from servitude in Egypt, his disciples observed the day on which he rose, as the Lord's day or Christian Sabbath.

Although different reasons are given, in the scriptures, for the observance of the Sabbath, and different days of the week have been observed, at different periods of the world; yet nothing less than a sacred devotion of one entire seventh of all our time to the duties of that day, has ever been proposed by the truly pious, or approved by God.

While, therefore, through all the grades in human society, from the highest council of the nation, to the unpaid laborer in his humble cot, the Sabbath is, by vast multitudes, appropriated to labor, or amusement, and while we remember that God has punished Israel, and France, and all people, who have desecrated his hallowed day, we hope the calling of your attention to this subject, will be considered neither untimely, or unprofitable.

The Sabbath, consecrated by God, is in its nature holy, to be devoted especially to religious services, and all are emphatically called upon to remember it as such. In the six days allotted to labor, we are to do all our work; but on the Sabbath we are commanded to rest from all that is calculated to render it as other days, or take from it, its peculiar religious character.

The nature of the Christian Sabbath, or Lord's day, may be seen in the effect which would be produced, should it now be sacredly observed. The noble animals, which God has given us, instead of being furiously driven for pleasure ride, or harnessed to canal boats, or heavy wagons, or mail coaches, or otherwise laboriously and unnecessarily employed, would enjoy a day of rest, as provided by their Creator.

Thousands of the human family, liberated from toil on the plantation, on our western waters, on the shores of the Atlantic, on the stage coach, the rail-road, in the post office, the bar room, the army and navy, would come up to the house of God to worship.

And there also would be multitudes released from haunts of vice, from the resort of the idler and drunkard, and there also would be seen our high officers of state, and the members of congress, having closed their Saturday session as early as late midnight. All people, filled with love to God, and his ordinances, would raise to him the voice of prayer and praise, and all nature would conspire to make such a Sabbath, a day of holy delight.

May not a day, thus kept by all, be called holy in its nature and tendency? and thus are all commanded to "Remember the Sabbath day to keep it holy."

The design of the Sabbath shows the great importance of its strict observance. The proneness in man to forget God, must have been eternally known to his Creator: hence the first entire day of his existence, was sacredly devoted to religious meditation, and spiritual exercises.

While, as yet, sin had not affected the eye or the heart, man was called to look abroad on the works of God, to realize his obligation to worship him, and him only: and that he might be ever mindful of this obligation, he was required to devote one seventh of all his future life, to like services.

When God, "through a mighty hand and by a stretched out arm," had brought Israel from Egyptian bondage, this deliverance, in addition, was to be remembered on the Sabbath day; and when the Savior, having purchased salvation for lost sinners, rose from the dead on the first day of the week, his disciples observed the day of his resurrection, as calculated, more than any other event, to renew in their minds the obligation by which they were bound to love God supremely, to worship him, and to preserve erring man from that forgetfulness of him to which the sinful heart is so prone.

A sacred observance of the Lord's day is calculated to purify the moral atmosphere, and preserve from those judgments, with which Sabbath breakers have been, and must continue to be visited.—While on every returning Sabbath, we look back on the week, and with the word of God before us, understand the nature and tendency of past neglect, and the importance of present duty, we become inspired with an increasingly ardent desire to be conformed to the image of Christ.

Thus the appropriate duties of the Lord's day, become purifying in their effect on us, and our examples exert a purifying influence on the community around us: and while the judgments of God must finally settle down on the disobedient, a righteous regard to the Lord's day, is well calculated to enlighten the mind, and lead in the paths of safety and peace.

Thus the appointment of the Sabbath, and the deeply interesting exercises and duties of that day, are evidently designed to declare the glory of God, and secure the highest happiness of obedient man.

From the consideration that the Sabbath was instituted in Paradise, that it was observed by the pious, till finally incorporated with the commands of the decalogue,—that, sanctioned by the Savior, the first day of the week became the Christian Sabbath, and that he met with his disciples on that day, for especial religious service while on earth, and that after he ascended, they continued the practice greatly to their religious comfort,—that it has never failed to secure to all people who have kept it, in its spirit, the favor and protection of the Almighty,—that no nation or people, from the history of the past, can cherish the least hope of God's approbation or support, while they desecrate the day which he has sanctified and set apart to himself, let us, beloved brethren and sisters, realize our obligation to the world of mankind, and to the God who made us, to Remember the whole of every Sabbath day, to keep it holy.

In the relations we sustain to man, we are strongly bound to keep, inviolate, the Sabbath. God has made this day, and its appropriate duties, the principal instrument of salvation to a lost world.

All the influence exerted on that day, gathers especially with Christ, or scatters abroad.

While, therefore, there may be found among those high in office and esteem among the people, men whose Sabbaths are any thing, and almost every thing, but sacred,—while in the highest council in the nation, the appropriate labors of other days, are carried far into the day of sacred rest,—while the mail coach passes on, through all the length and breadth of our country on the Lord's day, as on other days,—while on all the lakes and large rivers of the far West, and in many of the large cities, if, by vast multitudes, the Sabbath be regarded at all, it is as a day of extra amusement, and carnal pleasures—while in our best regulated cities and towns and villages, there are very many who are seldom in the house of God, or religiously engaged at home on the Lord's day—while many who attend public worship, give their attention mostly to worldly subjects, except during the little time occupied in the services of the sanctuary—while so many professors of religion carry much of the week into the Sabbath, and spend large portions of the sacred day in reading improper books or periodicals, to an almost entire neglect of the Bible, or in unnecessary calls on neighbors and friends, or in some way calculated to prevent the truth from making any salutary impression on their own minds, or the minds of their children and associates—while all this is calculated to destroy the sacredness of the Sabbath, and thus break down the strong barrier which God has raised against the introduction of false principles, and vicious habits, and render it less and less probable that our civil and religious privileges will be perpetuated, or that our children and friends will be converted—while this, and much that has not been named is before us, who can estimate the strength of obligation by which we are bound to "Remember the Sabbath day to keep it holy."

The virtue and happiness of the community, and the deathless

spirit of every person in that community, demand of every individual Christians especially, that he devote the Lord's day exclusively and entirely to its own and only appropriate duties.

Finally, dear brethren and sisters, let it be deemed all sufficient that God commands us to "Remember the Sabbath day to keep it holy." With obedience to this, as well as other commands, he has intimately connected our own happiness and usefulness.

Let, then, every returning Lord's day bring sensibly to our minds the importance of devoting that day sacredly and entirely to the religious service, which God himself uncompromisingly demands of us; and may the Lord of the Sabbath make our pious example the instrument of honoring him, of comforting his people, and of saving souls.

DIGEST OF THE LETTERS FROM THE CHURCHES.

Leicester. This ancient church report no occurrences among them particularly encouraging during the past year. They lament their present low degree of spirituality, and feel deeply the dispensations of Providence which have removed several members from their midst. They condole with the church in Fitchburg which has been deprived of their former beloved pastor since the last meeting. They hold dear his "worth, his piety, and his single-hearted devotion in the cause of his Master."

Harvard. Their letter expresses gratitude to their Heavenly Father, that their situation is peculiarly favorable to the promotion of all the Christian graces, but regret that the privileges incident to their retired situation are not more highly appreciated and better improved. They remain united in sentiment, and strongly attached to the doctrines and ordinances of the gospel, and cherish a lively interest for the various religious charities of the day.

Templeton. Grateful still for the blessings of harmony which yet prevail among them. Have been discouraged at times, by the removal of valuable members to other places, yet occasional conversions have led them to hope in God for greater things in store. Congregations larger this summer than several years previous. Have concluded to rebuild, and by having a better house in a new place, as they have agreed to do, they will remove two considerable obstacles which have been in their way. Though not satisfied with their past spirituality, they are thankful for what the Lord has done, and take courage.

1st Sulton. This letter too laments the few conversions the past year. Yet are encouraged from other hopeful appearances. Quite an increased interest in the Sabbath School, which argues well for the future. The increase of Bible classes, library, and new interest, give them ground to hope that the institutions of religion are becoming better appreciated. The monies also contributed and the different objects patronized, in a good proportion to their ability, evince their growing attachment to the cause.

1st Grafton. They report but little besides statistics. Have had a few conversions for which they would be thankful. Have suffered a diminution of members, by removals to assist other churches, and thus have given room for new hearers. Still wish to maintain an onward course, and remain steadily attached to the various modes of doing good.

Holden. This church have suffered some changes. "Been called to part with their worthy pastor, Brother Everett, and several efficient brethren." Are supplied at present by Br. Abel Brown, and trust it will be with benefit. Have had removed by death their esteemed Br. Hubbard, long a pillar in the church. Though being dead he yet speaks his love for the cause by the liberal donations in his will for the support of the preached gospel, and kindred objects. Think that "American slavery is a sin against God and should immediately be done away," and that all the lovers of truth ought to patronize and read papers which give information on the subject.

Worcester. This church expresses gratitude that the present Association finds them again with a settled pastor, in whom they are so well united. Think unusual harmony prevails among them. Yet have occasion many of them to lament their increase by baptism has not been greater. Feel thankful that their Sabbath School is such as to promise much good, and urge upon their brethren more attention to this important institution. Have had many calls for contributions to none of which have turned a deaf ear. They urge strongly upon the churches and Christian friends the claims of the high school in their vicinity, now under the efficient care of Br. S. S. Greene, as a means of extensive usefulness to the denomination at home and abroad.

Bellingham. Report but little. "For several years past have been permitted to report encouraging additions. At present have no such cheering intelligence." Death has removed several beloved members to their final rest.

Westborough. This church express much gratitude for the great change which has occurred among them the past year. A year ago they had no dark time. But now their sky is clear, and they have realized the promise to those who wait on the Lord. They have a pastor, whom they esteem as a teacher set over them in the Lord. Sabbath school is promising—the spirit of liberality increasing, and also a spirit of prayer and supplication. Besides other contributions, they educate this year two Karen youth, and a beneficiary of the N. Bap. Ed. Society.

Auburn. This church sent no delegates—no letter. They are probably on the wane.

West Boylston. In their last they spoke of mercies, and partial restoration from a long spiritual drought. But during the last year they have received blessings rich and abundant. About the first of April the "Spirit" was poured out from on high," which brought many to hope in mercy. Baptisms have occurred monthly—from 3 to 16—others now rejoicing—to follow soon the example. One half of the members received are males—nine of them heads of families. The work has been gradual in its progress, still, like the moving of the gentle breeze, though, as seen in the entire, though calm and sweet submission of the heart to God. "The Spirit of the Lord is not yet taken from them. Anxious souls still inquiring, "What shall we do?"

2d Sulton. This body continues to enjoy the ministrations of their long devoted pastor, but lament the low state of religious feeling among them. Prospects not so flattering as they would wish, but yet they indulge hope that the Lord is on their side, so that they will not be moved. Occasional see some proofs of his power and goodness in conversion.

Spencer. Have been a long time without preaching, until some supplies were kindly given by neighboring ministers as a third service. More recently have been favored with the labors of Eld. Luther Goddard, since which time meetings have been better attended, and some seriousness begins to prevail.

Princeton. This place too has been another oasis during the past year in our spiritual desert. The church there have enjoyed the most interesting revival ever experienced there before, and some of the most hardened and apparently hopeless transgressors have been brought humble before the cross. Most of the converts were connected with S. School and Bible classes. Baptism has been administered nearly every month, and with impressive solemnity. The influence of this work has been happy in bringing out dormant gifts and graces, and increased interest for the general extension of the truth. Their new meeting-house, in the centre of the town, will be finished soon. Great peace and harmony prevail in their midst. Have had but one case of discipline for eight years! Are doing something for various benevolent objects. Monthly concert for missions has been attended with more than usual interest, partly from the fact that the time is changed from Monday to Sabbath evening—a change, they think, [and so do others think so decidedly] would greatly increase an interest in missions, if adopted generally.

Southborough. Though small, is united in the faith of the gospel. Their religious affections at present low, but yet feel reason to bless God for his goodness in continuing to them the word and the ordinances. Sabbath school interesting and profitable. No changes except one baptism.

Northborough. Report that no refreshing seasons have fallen upon them which have visited others. Though they still enjoy the regular means of grace, they acknowledge that vital religion with them is low. They confess the worth of the soul, and the importance of striving for the salvation of sinners from their imminent danger.

Westminster. This people at present destitute of a pastor. Br. Coburn has recently supplied, but his health failing, they are now directed to look elsewhere. Have enjoyed, the past year, much to be grateful for. Have had some cases of conversion, others of seriousness. Sabbath school revived in interest and union in the church.

South Gardner. This church is looking up. Express much satisfaction for the prosperity, external and spiritual, with which their hopes have been encouraged the past year. Since last meeting, were destitute of a pastor six months. Congregation and S. School were greatly diminished, and their pecuniary strength materially weakened. But in their time of need and discouragement the Lord showed favor. They have now a settled pastor which unites their hearts, their society much increased, and their means of doing, likewise, so that the preached gospel is regularly sustained among them, and other good things patronized. Besides, some old and very unpleasant difficulties have been settled, several conversions of sinners occurred, and there are at present some indications of still greater blessings.

Bolton record nothing specially interesting. Still favored with a pastor and a convenient place of worship. Have had some trials within, and met with some opposition without, but yet are now united among themselves, and intend to hold on their way.

Fitchburg. This thriving body have found the past year to them one of change and severe trial. Several of their members have died, including their beloved pastor, in October last. In Rev. Appleton Morse, they lost a friend to whom they were strongly attached by the most hallowed ties, in whom they reposed the utmost confidence as a man of God, and deeply lament his loss. But they receive it as indicative of the Lord's favor, that he has supplied them with another pastor in whom they are so well united. Have not enjoyed revival influences, yet the tone of Christian feeling is encouraging. Feel glad to welcome brethren to their hospitality. (Remainder next week.)

Growth of Towns along the Lakes.—History, we believe, furnishes nothing comparable to the growth of the towns along the shores of our American lakes, embracing an extent of five thousand miles, which is more than the cost of all the Atlantic States, including the Gulf of Mexico. It will be seen by the following table, from the Cleveland Herald, that the population has quadrupled within eight years, since 1830:

Towns,	Population,
Buffalo,	8,653
Cleveland,	20,000
Erie,	1,329
Cleveland,	1,076
Sandusky City,	400
Lower Sandusky,	351
Perrysburg,	182
Maumee,	250
Toledo,	30
Detroit,	2,122
Monroe,	500
Chicago,	100
Milwaukee,	20
Michigan City,	10
Newburyport,	10
Navarino,	100
Huron,	10
Dunkirk,	500

There are some thirty towns on these shores not named above, most of which commenced their existence since 1830, and which, if included, would of course show a greater ratio of increase. Thus it appears that our town population has more than quadrupled within eight years. Business has increased in a still greater ratio. In 1830, the number of vessels which cleared at the port of Cleveland, with cargoes, was 327. In 1838, it was 3,028, being nearly ten times in number, and probably more than twenty times in tonnage. The value of exports in 1830 was \$77,107 dollars; and in 1838, the value of those exports that arrived by the canal, exceeded five millions of dollars. The value of imports, in 1830, was estimated at less than one million; and in 1838, at over nine millions. It is probable that Cleveland exported, in addition to that received by the canal, to the value of near a million. Thus that single port must have sent abroad, of the produce of Ohio, about six millions of dollars in value.

New Theological Professor at Auburn.—At a late meeting of the Board of Commissioners of Auburn Theological Seminary, the Rev. Baxter Dickinson, D. D. of Lane Seminary, Ohio, was unanimously chosen Professor of Sacred Rhetoric and Pastoral Theology.

Murder.—The Mobile Chronicle of the 7th, says Mr. Flavel Vivian was murdered on the Monday night previous, at his residence near Washington Court House. He was sitting at the supper table, and was shot through the door, which was standing open. Mr. V. was one of the most respected citizens of Washington county, and not having had a quarrel with any one, suspicion is at a loss upon whom to settle.

The "Rising Generation."—In New Orleans, "boys hardly big enough to look over the board" play at billiards and ten-pins and bet freely, on Sunday. So says a New Orleans paper. Such boys as those will be apt one of these days to get "high enough to look over the boards" of a scaffold.

Hartford Courier.

FATAL ACCIDENT FROM SPIRIT GAS.—Between eight and nine o'clock on Monday night, while Miss Martha Dean, who resided at No. 5 Watts street, was pouring spirit gas from the can into a lamp which was lighted, a spark from the lamp fell into the can of gas and caused it to explode, and instantaneously set fire to almost every part of Miss Dean's dress, and completely enveloped her in flames. There were several persons in the room at the time, one of whom immediately ran for a blanket and wrapped her around her, and another procured a pail of water and poured it on her, so that the flames were extinguished in almost as short a time as could have been the case, under any circumstances, but nevertheless, she had been so badly burned that she died in a few hours. The deceased was a native of Delaware county, about thirty years old, and unmarried.—J. of Com.

Case of Dr. Holmes.—The Supreme Court of Vermont have sustained the decision of Governor Jenkinson, ordering Holmes, the murderer of Tasche, in Canada, to be delivered up to the British authorities and have directed the order of the Court to be entered on the 30th inst., thus affording the prisoner time to bring the case by writ of error before the U. S. Courts. Judge Bennett dissented from the opinion of his colleagues.

Mr. Wakley, the able and learned corner of London, lately declared at an inquest on a drunkard, who died suddenly, the pecuniary distress and habits of intemperance were causes of more deaths than all the contagious diseases put together; the system could not bear up against either.

The Liverpool took out near \$600,000 in specie, most of which was sovereign sent on by the Girard Bank the morning the Liverpool sailed.

The Norwich Courier states that it is expected that the cars will commence running on the Norwich and Worcester Rail Road, between that city and Plainfield, this week, and that the whole line from Norwich to Worcester will be completed during the month of October.

The Hamden Post says of the outrage committed by two Irishmen on the person of a young woman at Wilbraham, Mass.—"One of the perpetrators of this brutal act has been arrested, examined, and is confined in jail to await his trial."

A mad dog was killed in Philadelphia on Monday, after having bitten a child and several dogs.

The Indianapolis Journal says, that the State Bank of Illinois lost "fifty thousand dollars" in a recent pork speculation.

At Poughkeepsie, on Monday last, the factory of R. & S. Titus, on Mill street, was damaged by fire, including contents, to the amount of about \$4500.

Judge Hitchcock, who lately died at Mobile, was a native of Burlington, Vt. He was in the 48th year of his age. He died of yellow fever.

There is difficulty between the inhabitants of Missouri and Iowa, about their boundary.

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, SEPTEMBER 4, 1839.

THE WELSH BAPTISTS.

Rev. Matthias Phillips, formerly of Wales in Great Britain, but for several years past resident in Ohio, is for a few days in the county of Worcester, as an agent for disposing of the History of the Baptists in Wales. This is an interesting book written by Rev. Jonathan Davis of Wales, where Baptists are and have long been numerous. They trace their history back to the year A. D. 63, as appears in the following extract from the book alluded to. We will add for the information of our brethren who are not acquainted with brother Phillips that he bears a recommendation from brethren Jonathan Going and S. H. Cone, and is highly spoken of by brother S. B. Swain who knew him at the West. A few copies of the book are left, for nine days, at this office for sale at fifty cents.

"About fifty years before the birth of our Saviour, the Romans invaded the British Isles, in the reign of the Welsh king Casibellian; but having failed, in consequence of other and more important wars, to conquer the Welsh nation, made peace with them, and dwelt among them many years. During that period many of the Welsh soldiers joined the Roman army, and many families from Wales visited Rome; among whom there was a certain woman of the name of Claudia, who was married to a man named Pudence. At the same time, Paul was sent a prisoner to Rome, and preached there in his own hired house, for the space of two years, about the year of our Lord 63. Prudence and Claudia his wife, who belonged to Cesar's household, under the blessing of God on Paul's preaching, were brought to the knowledge of the truth as it is in Jesus, and made a profession of the Christian religion. These, together with other Welshmen, among the Roman soldiers, who had tasted that the Lord was gracious, exerted themselves on the behalf of their countrymen in Wales, who were at that time vile idolaters.

Whether any of the apostles ever preached in Britain cannot be proved, and though it is generally believed that Joseph of Arimathea was the first that preached the gospel in that part of the world, we must confess that we are not positive on that subject. The fact, we believe, is this: The Welsh lady, Claudia, and others, who were converted under Paul's ministry in Rome, carried the precious seed with them, and scattered it on the hills and valleys of Wales; and since that time, many thousands have reaped a most glorious harvest. They told their countrymen around, what a dear Saviour they had found; they pointed to his redeeming blood, as the only way whereby they might come to God.

"The Welsh can truly say: if by the transgression of a woman sin came into the world, it was through the instrumentality of a woman, even painted Claudia, that the glorious news of the gospel reached their ears, and they felt it to be mighty through God, to pull down the strong holds of darkness.

How rapidly did the mighty gospel of Christ fly abroad! The very year 63, when Paul, a prisoner, was preaching to a few individuals, in his own hired house in Rome, the seed sowed there is growing in the Isle of Britain. We have nothing of importance to communicate respecting the Welsh Baptists, from this period to the year 1830, but two ministers by the names of Faganus and Damianus, who were born in Wales, but were born again in Rome, and there becoming eminent ministers of the gospel, were sent from Rome to assist their brethren in Wales."

In the same year, Lucius, the Welsh king, and the first king in the world who embraced the Christian religion, was baptized.

* See Acts of the Apostles 23: 30.
* See Dr. Heylin's Cosmography, lib. 1, p. 237.
* See also Dr. Gill and Matthew Henry, on 2 Tim. 4: 21. Godwin's Catalogue. Crosby's History of the English Baptists, preface to 2. Dryden's juxta occidit, p. 179.
* See Acts and Monuments, p. 96. Bede, Hist. Eccles. lib. 1, c. 4. See also Salutaris lux Evangelii a Fabricio, p. 406.

A HUSBAND'S LOVE.

The following poetic letters to his wife in England, (the first written in Denwarra 1836, the other in 1839,) were repeated by our esteemed friend JOHN SCOTLE, in our family circle, on his late visit to Worcester. His stay with us though too brief, tended to endear him to all of us and his fervid manner in rehearsing these lines showed us that the eloquent orator was also a most loving husband and tender father.

Thy memory, like music, steals
Into my heart, and there reveals
Within its dearest, chief recess,
Thine image in its loveliness:
Such as thou wert in virgin prime,
Ere touch'd by sorrow or by time;
Model of beauty and of grace,
With Heaven's own imprint on thy face,
Severe in sanctity and truth,
For piety had hallowed youth;
Yet gentle, placable, and mild—
In temper as a little child:
Fragrant as flowers wert thou to me,
And wilt, dear Love, for ever be.

But what though Time has touch'd thy brow,
And dim'd the lustre of its snow;
But what though Sorrow's pointed dart,
Hath sometimes smote thy gentle heart;
Yet thou'rt more beautiful to me,
Than in thy youthful majesty;
Yet thou'rt more dear than in the hour
When first I felt thy magic power.
I see thee now fill up thy place,
With all a wife's, a matron's grace,
With all a Christian's zeal and care—
Example lovely as 'tis rare:
And my heart blesteth thee while
I mark thy freedom from all guile:

O may thy children ever prove
As greatly good as thou, my love!

TO THE SAME.

On the return of their fourteenth wedding day,
in 1839.
Life was a dark and weary pilgrimage,
Uncheer'd unblest by woman's radiant smile:
'Tis hers its toil and tedium to beguile,
And shed a lustre over youth and age.

A woman's love—how tender and how dear!
A woman's love—how faithful and sincere!
Helpmeet for man, unmurmuring, she bears
His waywardness and folly, and with tears
And looks, more eloquent than speech, re-
proves,
Refines, and elevates the man she loves!
O best of women! much to thee I owe—
A home of bliss, and warm affection's glow;
And as the treasures of thine heart are mine,
The tribute of my dearest love be thine.

For the Christian Reflector.

Journeys, July 15, 1839.

Dear Sir.—The enclosed two dollars is for the Reflector for one year to be addressed to Mr. Stephen Judson, Mayfield Post Office, Fulton County, New York. One reason (and that the most important one) for his subscribing for the Reflector (and giving up the Register) is that it is, and he hopes is to be, an able advocate for the poor Slave. I hope, you will be faithful and never act as did the Proprietors of the Gospel Light or its Editor—say one thing, at one time, and then, when it seems to be more profitable, say something else, at another time. It was for this very reason I gave it up. I hope I shall never be under the necessity of doing so to the Reflector. I am a thorough Baptist and love the principles of the Baptist Church but I feel for the poor Slave. The Montgomery and Fulton Cos. Anti-Slavery Society celebrated the 2nd Anniversary in the Seaside Meeting House in this place on the 4th July. It was not very well attended, owing to the Celebration of our Independence here and elsewhere; but the exercises were interesting. A number of spirited resolutions were discussed by President Green, of Whitesboro' and E. M. K. Glen of Minerva. The cause is progressing in the two counties, and the politicians of the day are watching us very closely.

I want you should send me a few extra numbers of the Reflector, and I will try and get you some more subscribers.

Yours in the fellowship of the Gospel,
ABEL S. LEATON.

INSTALLATION.

On Sabbath evening last, Rev. ROBERT TURNBULL was publicly recognized as pastor of the Boylston Street Church, by appropriate services, which were held in the Meeting-house in Charles street, as being more spacious and airy than the Hall, in which this church usually attends worship.

BARNSTABLE ASSOCIATION.

This Association met with the Baptist church in Harwich, on Wednesday, 16th inst., at 10 o'clock. Br. E. G. Perry, preached the introductory sermon, from 2 Thess. iii. 1:—Finally, brethren, pray for us."

His subject was "the necessity of Perseverant Prayer in the Church, for the ministers of the Gospel." The subject was presented in a forcible and familiar manner, and the duty urged in a manner calculated to make them feel its importance; not only for the benefit of the pastors, but for their own growth in piety. A collection was taken up as usual for the wives and orphans of deceased Baptist ministers.

The Association was organized by the choice of Bro. J. Barnaby, Moderator, Bro. Jacobs, Clerk, and Bro. Davis, Assistant Clerk. There was a full representation from the churches, except from the Vineyard, who found it inconvenient to attend. We were also favored with the presence of the venerable father Peak, from Boston, and the Rev. Mr. Reed, from the Warren Association. The meeting was one of deep interest and highly marked with feelings of harmony among the members. The letters manifested a spirit of firmness in the doctrines of the gospel, and a disposition to aid in the benevolent enterprises of the day. The pastors and messengers appeared to possess the spirit of their master, and a good degree of devotional feeling was enjoyed throughout the session. The contributions were not so large for the various benevolent objects as we could have wished, but they showed that they were not forgotten.

The business part of the meeting was conducted with great unanimity and despatch. Resolutions were passed in favor of Foreign and Domestic Missions, the circulation of the Holy Scriptures, the abolition of Slavery, Education, &c. with much good feeling.

A considerable portion of the time was spent in religious services. Sermons were preached during the session, by brethren Dennis, Reed, Lothrop, and Rounds. The additions to the churches were not large, except the church in Harwich. God in great mercy has visited that church, with showers of divine grace. Seventy-two have been added by baptism, and two by letter; and four were restored; and there is yet a good state of feeling. Many who have indulged hopes have not yet come forward.

The churches are generally supplied with pastors or preachers, and the cause of truth seems evidently advancing within the bounds of this Association.

The Baptist church recently constituted at Nantucket, made application for admission, and after a full examination of their Articles of Faith, &c. was cordially received. This consisted in its constitution in May last of 27 members. They now number 38 and more are expected soon to join them. They appear to be a lovely band, and so far as we can judge, generally well united in their views of the faith and ordinances of the gospel, as believed by our denomination.

On Thursday evening Mr. D. ROXBOROUGH was ordained as pastor of the church at Nantucket. The several parts were performed in the following order: Reading of the Scriptures by Bro. Perry; Introductory Prayer by Bro. Ames; Sermon by Bro. Barnaby; ordaining Prayers by Bro. Peak; Charge by Bro. Barnaby.

by: Hand of fellowship by Bro. Reed; Benediction by the candidate. The services were deeply interesting, and listened to by a large and attentive assembly, who appeared to feel; "Truly this is the house of God; this is none other than the gate of heaven."

Ch. Watchman.

From the Boston Recorder.

Mr. WILLIS.—Such was the enfeebled state of my mind, and so overwhelmed was I, when the result of Council was communicated, that I could say nothing.

I wish to have appended to the Result of Council the following—I acknowledge my folly and sin before God, and lament with the deepest sorrow, that I have thus dishonored him, and given occasion of reproach. I acknowledge, that his chastisement is righteous; and I would weep in bitterness over all that has been sinful in his sight; and look for pardon only through that atoning blood, which cleanseeth from all sin.—I mourn with anguish of heart over the injury done to the ministry and the cause of religion. I desire to exercise that unfeigned repentance, which is unto salvation, and hope by the grace of God its fruits may hereafter be seen, in a manner which may do something to wipe away the reproaches which have fallen on the cause of the Redeemer. I ask the forgiveness of my fellow-men; I humbly ask the forgiveness of Almighty God, through the mediation of Jesus Christ; and ask the prayers of those who love Zion. I am sorely pained, that I have grieved the friends of the Saviour—but as the Lord can forgive the penitent, so can they; and so I trust they will, as they hope for divine forgiveness.

WARREN FAY.

AUBURN THEOLOGICAL SEMINARY.

The examination of the students at this institution commenced on Friday the 16th inst. and was closed on Monday following the 19th inst. The following is the joint report of the Examining Committees to their respective Boards. Of the number appointed, the following were in attendance:—Rev. Messrs. Parsons, Hopkins, Lothrop, Beecher, Thalmier, and Hill.

The Junior Class were examined in Hebrew, Greek, Biblical Geography and History; the Middle Class in Didactic Theology, Principles of Interpretation and the Scripture Canon; and the Senior Class in Polemic Theology and Church History. In each of these departments the range of thought was wide and interesting; prompting to critical and thorough investigation, and laying a foundation for future improvement and usefulness. The examinations with few exceptions were honorably sustained, calculated to restrain and gratify the growing confidence of the churches, and presenting a powerful motive for efficient action for the relief of the Seminary from all financial embarrassment.

ROBERT W. HILL, Chairman of Com.
Auburn, August 20, 1839.

Singular Epidemic.—A friend has handed us a letter, just received from Springfield, Vt. in which his correspondent conveys the following information. This town is at the base of the Green Mountains, a remarkably healthy situation, we had always supposed: "Our town is almost a string of hospitals. A virulent dysentery, accompanied with symptoms of Asiatic cholera, has broken out among us; and hardly a family escapes. The wives of two of my nearest neighbors died last night; and in every direction, this disease seems spreading. We are not exempt; J. and B.—have the first stages of it. Our 'help' has left us, sick; and we are not as we were, and wish to be. The cause is inscrutable. No stagnant water exists near. All nature is still clothed in verdant beauty and luxuriant vegetation. I stay at home only on this account. I have calls to visit others, when my own family can spare me. One, nay, several of our best young men, and families, are down with this epidemic."

Boston Merc. Jour.

WEST INDIES.

From a Baptist missionary at Falmouth, Jamaica. "The Lord is condescending to bless me and the beloved people of my charge: a pleasing addition of more than 200 members to the church a few weeks ago, is an earnest of an abundant shower. We have now more than 1000 candidates for church fellowship; 800 children in our day schools, and 2000 in our Sabbath Schools; three chapels completed and paid for; a missionary and seven school masters and mistresses supported by the church; and they will, now free, support me too—that is, if they are not again enslaved by cruel laws, which may God in his mercy avert."

The Slave Vessel Captured.—We have just learned from Capt. Sanford, of the steamboat Charter Oak, arrived this morning, that the suspicious looking, "long, low, black schooner," which has been seen off our coast several times within a few days, by the New York pilot boats and other vessels, has been captured off Montauk point, at the east end of Long Island. She had attempted to board one or two vessels, among which was the New Bedford schooner Eveline, bound for Philadelphia, on Sunday night last. She was manned, as was reported, by savage looking blacks, apparently under command of a white man, and was said to have a large quantity of specie on board. A steam frigate and revenue cutter had been in pursuit of her without being able to find her.

Capt. Sanford informs us that she was captured yesterday morning, off Montauk Point, by Capt. Gedney of the brig Washington, on a surveying expedition. It proves to be a slave vessel, and was taken by the slaves, who rose upon the crew, sometime in June last, on her way from Havana to Neivitas. The slaves had murdered all the crew, but had retained alive two Spaniards, who were owners of the vessel. She had run into Montauk for water, and the inhabitants were supplying her wants, as Capt. Gedney says, knowing her to have been this slave. There were forty or fifty negroes on board, and several had died of thirst. Capt. Gedney immediately proceeded with the vessel to New London,

where she is retained to await the orders of the U. S. Marshall. Capt. G. and officers deserve great credit for their prompt conduct. They were not aware that the vessel was in the vicinity, until they accidentally discovered her.—*Courier of Wednesday.*

MEETING OF THE BOARD.

An adjourned Meeting of the Board of Managers of the Christian Reflector will be held at the Editor's office on Friday, Sept. 6, at 10 o'clock, A. M. As the Address of Mr. Allen before the "Association for the improvement of Common Schools" will commence about 11 o'clock of the same day, the Board, if punctual, will be able to transact their business in time to hear that address.

We hope, every Member will be present, if possible.

THE MINUTES.

of the Worcester Baptist Association will be ready for delivery at this office early next week.

WORCESTER MANUAL LABOR HIGH SCHOOL.

This institution is under the Superintendence and instruction of Mr. Samuel S. Green, assisted by Messrs. George W. Samson and Edwin Green. The late examination was highly creditable to the teachers. The whole number of students, during the year, was 166.

GENERAL INFORMATION.

TEXT BOOKS.—Porter's Rhetorical Reader; Smith's Productive Grammar; Andrews and Stoddard's Latin do; Goodrich's Greek do; Smith's Geography; Davies' Arithmetic; Davies' First Lessons in Algebra; Legendre's Geometry; Davies' Surveying; Harris's Book Keeping; Goodrich's Greek Lessons; Jacob's Cicero's Orations; Cooper's Virgil; Folsom's Cicero's Orations; Caesar's Commentaries; Sallust; Comstock's Natural Philosophy; Comstock's Chemistry; Botany for Beginners; Newman's Rhetoric, 4th edition; Abercrombie on the Intellectual Powers; Watts on the Mind; Chalmers' Evidence of Christianity; Wayland's Moral Science.

TERMS AND VACATIONS.—The academical year is divided into four terms of eleven weeks each; at the end of each term there is a vacation of two weeks. The terms commence on the first Wednesdays in September, December, March and June.

EXPENSES.—Tuition in Languages, \$7 00 per term.

"English studies, 5 00 "

"Writing, extra, 1 00 "

Rent of Room and Furniture, 2 00 "

Tuition is paid in advance, and no deduction will be made for absence during the term. The board in commons is furnished at cost. The steward keeps an account of all articles used, and also of the number of weeks board. At the close of each term he ascertains the expense of all articles, rents, &c., and makes a dividend among the students according to the number of weeks each has boarded. This account is then subjected to the inspection of an auditing committee selected by the trustees. And all bills of every kind are expected to be paid at the close of each quarter, or at the commencement of the succeeding term. With this, it is expected, that parents and guardians and young men will be prompt in their compliance.

HORRIBLE ATROCITY.

Nothing has equalled in enormity an outrage which has just been committed on a Baptist and a Methodist clergyman at Vincennes, Indiana, as related in the Salem (Ind.) Whig.

"These clergymen had become odious to a portion of the citizens on account of their zeal in the cause of abolitionism, and were warned to leave the place, which they did. But in the night a mob pursued them, and came upon them about six miles from Vincennes, and ruffian-like dragged the husbands from the bed where their wives were shrieking with terror and alarm, and drove them back to Vincennes.

After reaching Vincennes, one of them was rode on a rail until almost dead, and then tarred and feathered, and turned loose. The other had first a piece of iron tied to his feet, and was then placed in the Wahash river, in water up to his chin, where he was suffered to remain until morning, and then taken out, and tarred and feathered."

The Post Office Rogue.—Young Whittemore, who plundered the post office at Exeter N. Hampshire, has been examined, and put under bail in the amount of \$2000, which he procured, and has made tracks.—As his connections are wealthy, it is altogether probable that they supplied the money, with the intention that he should take himself out of the way of trial and conviction. Therefore it is exceedingly doubtful whether he will be seen in New Hampshire again in a hurry. So the large rogues escape, while small ones go to jail for eighteen pence.

Yellow Fever in New Orleans.—The New Orleans Bee of the 20th inst. says:—"By the report of the Charity Hospital, we perceive that 136 cases of yellow fever have been admitted during the past week. This is 54 more than were received during the preceding week. The deaths are fewer in proportion—only 42; last week 35 out of 84 cases. In private practice, the disease is alarmingly on the increase. Every physician has his hands full."

ARDENT SPIRITS AND FIRES.—Within a fortnight, we have chronicled three destructive conflagrations in the towns of Williams-town Vt., Eastport, Me., and St. John, N. B., all of which were caused by the ignition of a cask of spirits, in a store in each of those places. We now learn from Havana papers, on the 3d inst. that a fire broke out in that city, and consumed nine or ten buildings, and seriously damaged several others. It originated through the accidental conflagration of a pipe of brandy.

Boston Merc. Journal.

Appalling Statement.—From a statement made by the committee of the British and Foreign Sailor's Society, it appears that within the short period of four months and three days previous to April last, there had been wrecked one hundred and sixty vessels.—All of whose crews had perished! Averaging the crew of each ship at ten, it will give a loss of one thousand six hundred lives! It is further shown that of vessels stranded, founded, abandoned, not heard of, &c. within the same period the number of vessels affected by such catastrophes are 576. If only one soul has perished from each of the vessels which have suffered from the above contingences, we number a loss of "five hundred and seventy-six lives!" Then add to these, four hundred and twenty-four certainly known to have perished, and we have total from all causes of at least two thousand six hundred lives!—or on an average something more than twenty-one every day during the period of four months.—*Mer. Jour.*

For Wine Drinkers.—The report of the Secretary of the Treasury, showing the imports and exports of the U. States for 1838, which has just been published, shows that our imports of Madeira wine for that year were 201,518 gallons. It is a well known fact that the average vintage of Madeira is about 150,000 gallons, not more than one tenth of which is sent to the U. States. The last report of the New York City Temperance Society, says, "The aggregate of all the pure wine brought into the United States for several years, does not probably exceed thirty thousand gallons; all the rest being either enhanced with spirit or fictitious."—*Tem. Rec.*

Emigration to Hayti.—The brig America, Kingsley, sailed 20th of July, from St. John's River, East Florida, having on board nearly 180 free colored and some white passengers of that neighborhood, for Hayti. They were mostly of the useful and laborious classes of the community, such as agriculturists, assorted with blacksmiths and carpenters, together with some first rate shipbuilders and other mechanics, intending to settle near Port au Platte, under the patronage of Mr. Kingsley, a Florida planter, who wishes to transfer their industry to his own fertile lands in Hayti.—*Jour. Com.*

From the New York Evening Post.

The Suspicious Schooner.—The schooner in possession of a negro crew, which has been for some days hovering on our coast is at length captured.

A furious thunderstorm was experienced in the District of Columbia on the 8th ult. Several houses were struck by the electric fluid, including two churches in Georgetown, and the residence of the Russian Minister. A colored girl was killed.

The whale ship, Gideon Barstow of Rochester, Mass., was driven ashore on the 14th of March, on a reef of the Cocos Islands, Pacific Ocean, and lost. She had 2,200 barrels of oil.

Important from Florida.—The War reviewed!—The St. Augustine News of the 31 contains an account of the surprise of Col. Harney's command at his post at Colecahatchie, on the morning of the 23d ult.

"G. T. T."—General Nathaniel Smith, late the Indian emigrating agent for the Cherokee, has fled to Texas with \$70,000 to \$100,000 of Uncle Sam's money in his pocket.

The N. E. Boundary.—The Bangor Courier says, that Mr. Featherstonhaugh and Col. Mudge, British Commissioners, have passed through that city on their way to the disputed territory, with a large quantity of surveying, astronomical and other instruments, for the purpose of ascertaining topographical and other information respecting the Boundary Line.

Irreverent Use of Scripture.—Johnson says of Pope, "That he was not strictly pious in some part of his life, is known by many idle and indecent applications of sentences taken from the scriptures; a mode of profaneness, and a witty man disdains for its easiness and vulgarity."

The N. Y. Evangelist says, The exercises of the Commencements which have been held already, are described as highly creditable to the respective institutions.—But few D. D.s have been conferred.

We may be permitted to add that this relic of heathenism ought to cease.

Rev. A. PARKER, of Methuen, Mass., we understand, has received and accepted an invitation from the Second Baptist church in Danbury, Conn., to become their pastor.

Rev. Z. Tobey, late of Bristol, R. I., has removed to Colebrook, in this State, and taken the pastoral charge of the First Baptist church in that place.

Death of a Minister.—The Christian Index contains intelligence of the death of Br. Augustus O. Bacon, associate pastor of the North Newport and Sunbury Baptist Churches, Georgia. He died on the 3d of July, aged 23.

Another.—The Religious Herald has a biographical notice of brother D. M. Woodson, long known as a faithful minister of the gospel in Virginia. He died at Nansmond, in that State, on Lord's day, July 21.

Pillars have been wrought for the New York Exchange, at the quarry in Quincy, at an expense of 4000 dollars each. The carriage, which has been constructed for conveying them to the wharf, cost 1500 dollars.

Hiram Whittemore, assistant post master at Exeter, N. H. has been arrested on a charge of purloining money from the mail, on evidence, which leaves little doubt of his guilt.

A house in Hartford, Conn. was lately set on fire by the sun;—a pane of glass in the fan light of the attic formed a convex lens, which threw the concentrated rays on some clothing near, with sufficient power to set it on fire.

BRIGHTON MARKET.—MONDAY, AUG. 20.

Reported for the New England Farmer.

At Market, 390 Beef Cattle, 70 Stores, 20 Cows and Calves, 4000 Sheep, and 350 Swine. About 100 Beef Cattle unsold.

Prices.—Beef Cattle.—Prices have declined, and we reduce our quotations. First quality, \$8 25 a \$8 50. Second quality, 7 50 a \$8. Third quality, 6 50 a 7 00.

Stores.—We omit prices.

Cows and Calves.—We notice sales at \$30, 28, 45, 46, and 60.

Sheep.—About the usual prices were obtained. We quote lots at \$2 25, 2 50, 3 00, 3 50, and 3 75.

Swine.—Sales were quite dull, at the prices obtained last week. Several lots were sold at 6 for sows and 7 for barrows. One lot, nearly all barrows, 6 1-2. At retail 8 for sows and 9 for barrows.

THE BOSTON BAPTIST ASSOCIATION.

Will meet with the church in Woburn on Wednesday, Sept. 18th, at 10 o'clock, A. M. The several churches belonging to this body are requested to send their Pastors and Delegates.

O. A. Dodge, Clerk.
Lexington, Aug. 28, 1839.

The Warren Baptist Association will hold its next Anniversary with the Baptist church in Westerly, Sept. 11th and 12th.

JOSEPH SMITH, Clerk.
Woonsocket, Aug. 27, 1839.

The Worcester County Association for the Improvement of Common Schools, will hold their annual meeting at Brinley Hall, in Worcester, on Friday September 6, 1839, at 10 o'clock A. M. After the usual organization of the association by the choice of officers, for the ensuing year, an address will be delivered by Rev. Joseph Allen, of Northborough, commencing probably, at 11 o'clock.

In the afternoon at 2 o'clock, an address will be delivered by the Secretary of the Massachusetts Board of Education, Hon. Horace Mann.

Those gentlemen who were requested to deliver lectures on the subject of education, in the several towns of the County, will confer a favor by reporting the result of their efforts, so far as they can.

By order of J. G. CARTER, Pres.
A. D. FOSTER, Sec'y.
Worcester, Aug. 1839.

Married:

In Worcester, by Rev. Mr. Swain, Mr. Samuel S. Green, Principal of Worcester Co. High School, to Miss Ednah A. daughter of Mr. Stephen Bartlett.

In Homer, N. Y. Mr. D. C. Darby, late of Ham. Lit. and Theo. Inst., to Miss Mary Ann, daughter of Mr. Hammond Short.

Died:

In Worcester, Aug. 28, at the Hospital, Mr. James P. Brown of Salem, aged 40; 29, Jane Maria, daughter of Mr. Loison Town, aged 5 weeks; 30, Mrs. Rachel Allen, relict of Mr. Samuel Allen, Esq. aged 67.

In Worcester, on Saturday, Aug. 31, Mrs. Sabra Holbrook, 69;—a long and exemplary member of the Baptist Church, which she left in the patience and cheerfulness of Christian hope for a better world.

In Westhampton, Ms. Mrs. Octavia Hale, widow of the late Rev. Enoch Hale, 85.

In Hyannis, Mr. David Beale, a revolutionary soldier, 95.

In Fall River, Mr. Noah Ashby, of Middleboro', 82, a soldier of the revolution.

In Portland, Timothy Osgood, Esq. formerly of Haverhill, Ms., 80.

In Pelham, N. H. Dea. Benj. Parker, a soldier of the revolution. He was at the battle of Bennington.

In Smithfield, R. I. Mr. Joseph Gill of Gloucester, 81, a soldier of the revolution.

In Albany, N. Y. 23d inst., Benj. Knowler, Esq. Treasurer of the State of New York, 64.

In Savannah, Ga. 12th ult., Mr. Lewis Hersey, formerly of Boston.

In New York, on the 18th ult., of dysentery, after a short illness, Mrs. Sarah Tappan, wife of John Tappan, Esq. of Boston, aged 56.

J. R. BIGELOW & CO.,

WHOLESALE AND RETAIL DEALERS IN

W. I. Goods, Flour, Grain and Groceries.

Worcester, Mass.

Opposite Dorr, Howland & Co.'s Bookstore, September 4, 1839. if 63

Anti-Slavery Almanack for 1840,

POETRY.

For the Christian Reflector.
ONCE MORE, MY LYRE.
BY C. W. DENISON.

Once more, my lyre! once more
Awake thy silent strings,
For Heaven-plumed memory, as of yore,
Her breath around thee flings.

Oh! wake, and drive away
These shadows from my heart,
And strike again thy plaintive lay,
Ere we forever part.

Loved lyre! thy strains to me
Are sweet as morning light;
Thy lowly gush of minstrelsy
Makes deepest darkness bright.

When want, by stealth, has come,
Like a strong man in arms,
And, entering my quiet home,
Would rob me of its charms;

Then thou, my lyre! once more
Awake all thy strings,
And Heaven-plumed Memory, as of yore,
Her breath around thee flings.

When I, with sickness pale,
Toss on my fever'd bed,
And friends, like melted snow-drops fall,
And Hope well nigh fled.

When, Siroc-like, the blast
Of Persecution blows,
And life's fair bark, o'erwhelmed at last,
Seems foundered by its foes;

When bread grows sure to all,
Save me, who need it thus:
When even water turns to gall,
The blessing to a curse;

Oh! then, my lyre! once more
I hear thy welcome strings,
And Heaven-plumed Memory, as of yore,
Her breath around thee flings.

When o'er the groaning Earth
I cast my weeping eyes,
And every shout of wicked mirth
Is stifled by her cries;

When from the captive's cell
Ascend the groans of woe,
And deep around me dash and swell
The bloodiest tides that flow;

While down the sorrowing Deep
Descend undying souls,
Unceasing, as the ocean's sweep
In death above them rolls;

My lyre! let every note,
As Heaven's own songs, be free,
And ever may thy music float
For God and Liberty.

For the Christian Reflector.
OPPRESSION.

Slavery couples benevolence with robbery,
or rather throws over the foul guilt of robbery
a covering of the flowers of benevolence. He
ventures near the throne of the eternal God,
and, intent with satanic face, scarcely caring
whether God sees him or not, clutches many
a gripped soul with his honey-fingers, and, well
nigh effacing God's image in the grapple, skulks
away from his burning presence, (nor quite)
down to the foul work of devoting them, as
his lawful prey, to darkness, crime and utter
woe. Slavery's mighty task! His prime
guilt!

A work which calls for whips, chains and
blood extorting screws—work which demands
the iron walls of tyranny to exclude the free-
dom of speech and the light of revelation,
a work which aims to strike out forever the
hope of immortality and to shroud the tortured
being in the night of ceaseless pain—a work
which asks for Calibans, McDuffies and mo-
bocracy. And, finally, a work which pub-
lishes to the world, to angels, and, perhaps,
to devils and God, the chattelship and merchan-
dise of immortality. Slavery's glorious bene-
volence! His quintessence of Liberty! For he, in the kindness of his spirit devotes,
liberally, a thousandth part of the products of
such noble labors to perch a Christianity's
flower upon the bier of his immured (more
miserable than dead) beings, that it may shed
its fragrance—not on the unfortunates within,
but upon some ocean-distanced, Liberator Oa-
sis. He too, with the kindest feelings of sym-
pathy and regard, throws out to his beloved
friends of the North a tender—threatening re-
quest to aid him in this benevolent work of
Christianizing poor, benighted Africa. His
benevolence has the same source and a similar
aim in every other instance. C. W. W.

West Sutton, August, 1839.

For the Christian Reflector.

But now they have no cloak for their sins.
Mr. Editor.—If there are any who heard the
lucid exposition of the effects of the emancipa-
tion of the Slaves in the British West Indies,
given by Mr. Scoble in this town, and who
still believe that slave-labor is more productive
and profitable than free labor, would they be
convinced, though one rose from the dead to
prove the contrary? But slave holders and
the advocates of the system will not hear, will
not come to the light, lest their deeds should
be reproved." Well, Sir, if they will not hear,
let them see and feel. The world has never
before witnessed so much genuine, disinter-
ested philanthropy as it now witnesses in the
voluntary contributions of the Abolitionists to
unfetter the slave. Money with them appears
of little value, except for the accomplishment
of that great object.

But I will now suggest an auxiliary plan of
operations, where interest shall unite with be-
nevolence to perform the Herculean task. The
pecuniary distress, which now pervades some
of the slave states, is known to all who read

the news of the day. Estates are sold under
the hammer for what they will bring—and
hundreds of slaves are imprisoned for debts of
their masters. Of these embarrassments north-
ern speculators are not slow in taking advan-
tage. Companies are formed and agents em-
ployed to purchase estates ready stocked with
slaves. This speculation will prove a power-
ful support to the slave interest at the north.
To balance this mercenary reinforcement to
the strength of the adversary, we must carry
the war into the enemies territory. Let the
friends of the slave furnish funds to purchase
some estates thus forced into the market, and
send on some enterprising and intelligent yan-
kee farmers who will cultivate the estates by
hiring slaves of their masters, and adding such
gratuity to the laborer, as can be afforded, to
stimulate him to exertion and reward him for
his toil.

And thus let the neighboring slave holders
have ocular proof, that even the smallest re-
wards will ensure larger returns for capital
than the lash and thumb screw.

This, Mr. Editor, is but a hasty and meagre
outline of a system, which talent can complete
and capital execute, to convince slave-holders
that they have no cloak for their sins." B.
Note by the Editor.

We think, it might be an improvement on
the plan of B. to purchase several large estates,
slaves and all, and immediately emancipate the
slaves and employ them as hired men. And,
yet, we have little hope from any such experi-
ments, of which the world is already full. The
difficulty lies not here, but in the avarice and
pride and luxuriousness of the human heart.
To overcome these, the truth of God must be
employed.

For the Christian Reflector.
WORLD.—Exposition No. 3.

Before attempting an exposition of the world
in its fifteenth signification, namely,
"world to come," I would exhibit "world" in
four different relations to, or connections with
other circumstances. And to do this, I return
to the eleventh definition of "world" in the
order in which I have spoken, viz. law or the
offering of sacrifices for sin; and

1st. I would notice the numerous and prin-
cipal passages which refer to the foundation or
framing of the second world, namely, the giving
of the law or institution thereof, the first
"world having been destroyed by water."

2. Explain certain texts which point to a
time previous to "the foundation of the world"
so called, a term of four hundred and thirty
years.

3. Speak of the end of the world or law,
showing when "the law" ceased to be obliga-
tory on the disciples of Christ.*

4th. Consider certain passages which
speak of the end of the world, kingdom or reign
of the Jews, in respect to their malignity to-
wards Christians. (That there was great per-
secution see Acts 8: 1 and 11: 19 and else-
where.) Lastly, cite promises and rewards to
those who should not faint nor turn from the
truth, but "by patient continuance in well doing,
seek for glory and honor and immortality"—
when those who received the law by the dis-
position of angels, but kept it not, should be
recompensed, when the Lord Jesus Christ
would be revealed from heaven with his myr-
iad angels in flaming fire, taking vengeance on
them that know not God and obey not the
gospel of our Lord Jesus Christ; who should be
punished with everlasting destruction from the
presence of the Lord and from the glory of
his power."

1st. "World," in its relation to, or connec-
tion with other circumstances, or more prop-
erly, a view of the circumstances themselves as
connected with world in its eleventh definition,
viz. the dispensation of the law.

[1] (Rev. 13: 8.) "And all that dwell on
the earth shall worship him (the beast) whose
names are not written in the book of life of the
Lamb slain from the foundation of the world."

But how was Christ slain before he was
born?

We know, it has been held from the days of Ro-
manism that it was in the mind, purpose or
decrees of God, that he was slain from the foun-
dation of the world, i. e. from creation. But,
when we consider that with God all things are
present—that what was in the mind or purpose
of God, at any given time, was always in his
mind, we shall plainly perceive that there was
never a point in eternity, when in the mind of
God the Savior was not slain.

Was not Christ a Lamb slain by man, em-
blematically or figuratively, in the offering of
lamb for a sin-offering? And was not Jesus
called "the Lamb of God" from the fact of
God's making the lamb a type of Christ, John
Baptist saying, "Behold the Lamb of God," I
say, was he not thus slain by the high priest,
at the yearly sacrifice from the foundation of
the world? yet not slain from the creation,
however, for that service was not coeval with
creation, but slain figuratively from the foun-
dation or institution of the law at which time
slaying sin-offerings began.

[2] Matt. 13: 35.) "That it might be
fulfilled which was spoken by the prophet, say-
ing, I will open my mouth in parables—I will
utter untold things which have been kept se-
cret from the foundation of the world;" i. e.
the establishment of the law, the things kept se-
cret or but dimly seen, being Judgment in its
widest sense as prefigured by the law which
was now revealed by the gospel. (Luke 24:
44.) "All things must be fulfilled which were
written in the law of Moses and in the prop-
hets and in the psalms concerning me."

[3] The prophets, the psalmist and the law
even, looking forward to the kingdom of Christ,
as it is written, (Matt. 25: 24.)—"Come ye
blessed of my Father, inherit the kingdom pre-
pared for you from the foundation of the world
[law]."

Zechariah declaring, (Lev. 1: 70.)—"As
he spake by the mouth of his holy prop-
hets which have been since the world began."

[5] The following might have reference to
the establishment of the first or old world in

the blessing upon, and law of God given to,
our first parents, as it speaks of Abel, (Lev. 11:
50.) "That the blood of all the prophets
which was shed from the foundation of the
world" &c. (i. e. from the first shedding of
blood) from the blood of Abel unto the blood
of Zechariah.

[6] Again, (Heb. 5: 3.) "As I have sworn
in my wrath, if they shall enter into my rest,
although the works were finished from the
foundation of the world," or the completion of
creation.

2d. We will notice texts which speak of a
certain time previous to, but connected in the
same sentence with, the foundation of the
world.

[1] (Titus 1: 2.) In hope of eternal life
which God cannot lie promised before the
world began. To whom did he make the promise
before the world began? To whom did he
speak? Ans. To Abraham—"And he be-
lieved God and it was accounted to him for
righteousness."

How long before the world, i. e. law, began?

Ans. 430 years, to wit, (Gal. 3: 19.) "And
this I say that the covenant that was confirm-
ed before of God in Christ, the law, which was
four hundred and thirty years after, cannot dis-
annul, that it should make the promise of none
effect; for, if the inheritance (i. e. of eternal
life be of the law) it is no more of promise,
but God gave it to Abraham by promise."

Wherefore, if the giving of the law was 430
years after the promise, the promise of course
was 430 years before the law, or world.

[2] (2 Tim. 1: 9.) "Who hath saved us
and called us with a holy calling, not according
to our works, but according to his own purpose
and grace which was given us in Christ Jesus,
i. e. by promise before the world [law] began."

[3] (1 Pet. 1: 20.) "Who verily, was
foreordained before the foundation of the
world, i. e. before ordaining, establishing or
the institution or giving of the law. Men can-
not foreordain a fellow man to the office of
priest, because they cannot foresee that he
will bear examination, but God being prescient
could safely and did ordain Christ a Priest be-
fore the world, or Levitical Priesthood, began
after whom the priest of the law was fashioned.

[4] (Eph. 1: 4.) According as he hath
chosen us in him before the foundation of the
world," i. e. before establishing the law.

[5] (Jno. 17: 24.) "For thou lovest me be-
fore the foundation of the world" at least, "four
hundred and thirty years."

3. End of the world, or law as being obliga-
tory on men, for when the Savior sealed the
New Testament with his blood, the life,
strength and virtue of the Old Testament,
properly speaking, passed from it to the new—
passed from the law of Moses to the law of
Christ—"That being dead wherein we were
held." Again (Heb. 9: 16.) "Where a testam-
ent is, there must of necessity be the death
of the testator—For a testament is of force af-
ter men are dead; otherwise, it is of no strength
at all, while the testator liveth."

(Heb. 9: 25.) "Nor yet he that should offer
himself often, as the high priest entereth
into the holy place every year, with blood of
others; for then must he often have suffered
since the foundation of the world [law]; but
now once in the end of the world [law] hath
he appeared, to put away sin (sin offering) by
the sacrifice of himself."

4th. End of the world, or reign of the Jews,
when the kingdom should be taken from them
and given to a nation bringing forth the fruits
thereof. (Matt. 8: 12 and 21: 43.)

When they should give account of their stew-
ardship, (Luke 16: 2)

When the husbandmen should give up their
vineyard and the vineyard be given to others.—
(Mark 12: 9)

When the figtree, which yielded no fruit,
should be cut down; indeed, when every tree
which bringeth not forth good fruit should be
hewn down and cast into the fire. (Luke 13:
9 and Matt. 7: 19)

When the Nobleman would reckon with his
servants, and order, concerning his enemies
which would not that he should reign over
them, to bring them and slay them before him.
(Luke 19: 27.) "And when the king heard
thereof he sent forth his armies and destroyed
those murderers and burned up their city."—
(Matt. 22: 7)

Also, "For the son of man shall come in
the glory of his Father with his angels, and
then he shall reward every man according to
his works." But when? "Verily, I say unto
you, there be some standing here which shall
not taste death till they see the Son of man
coming in his kingdom." (Matt. 16: 27.)

"O Jerusalem! Jerusalem! thou that kill-
est the prophets and stonest them which are
sent unto thee; how often would I have gather-
ed thy children together, as a hen gathereth
her chickens under her wings and ye would
not." (Matt. 23: 39.) As before (V. 35.)—"That
upon you may come all the righteous blood
shed upon the earth from the blood of right-
eous Abel unto the blood of Zechariah." (24:
2.) "Verily, I say unto you, there shall
not be left here one stone upon another that
shall not be thrown down."

But—"Tell us when shall these things be,
and what shall be the sign of thy coming,
and of the end of the world?" Kingdom, or
reign of the Jews in the religious kingdom.

N. MERIAM.

* Note. "The law" here must be the mere
ritual law of the Jews, which Christ nailed to
his cross, or the writer is grossly wrong in
speaking of "the law" as ever ceasing to be
obligatory on the disciples of Christ. "Do we
then make void the law through faith? God
forbid. Yea, we establish the law."—Editor.

From the Genius of Universal Emancipation.
MASSACHUSETTS ABOLITION SOCIETY.

A new Society has recently been organized
in Massachusetts, under the above name. It
is composed in part, of the strongest and most
efficient advocates of Immediate Emancipation
in the State. Many of these had become wear-
ied and disgusted with the erratic and dog-

matical course of the "Liberator," as well
as the subservience of a large portion of the
old society to the arrogance of its editor; and
a separate organization has been the conse-
quence.

We have long been pained, in viewing the
whimsical and unreflecting conduct of our old
friend Garrison. While laboring ardently,
and in a high degree successfully, for the pro-
motion of our sacred cause, (at least in mak-
ing converts to it in the free States,) he would
not restrain his propensity to meddle with other
subjects, upon which a great difference of
opinion exists among well-minded men, and
which are calculated to produce heated con-
troversies, unfriendly feelings, and a diminu-
tion of co-operative sentiment and action.—
The result is nothing more than what might
have been expected, even at an earlier date:—
and were we not too well acquainted with his
disposition, we could indulge the hope that he
might profit by the lesson which experience is
now teaching him.

B. LUNDY.

MASSACHUSETTS ABOLITIONIST.

We hail the appearance of this work with
peculiar satisfaction. It will meet the views
and wishes of a large proportion of the friends
of immediate emancipation, who have been
disgusted, and measurably alienated from an
active participation in the great and impor-
tant reformation, by the wild and absurd the-
ories intermingled with the discussions of the
subject, in the columns of the "Liberator."—
The vagaries of W. L. Garrison and H. C.
Wright, relative to political action, and alle-
giance to civil government, have nothing (or
should have nothing) to do with the discussion
of the great question of the Abolition of Sla-
very. These gentlemen, in common with others,
are entitled to their opinions—however
peculiar or obnoxious they may be to the rest
of the laborers in the anti-slavery vineyard.
We would not attempt to deprive them of the
privilege of expressing them, at proper seasons,
and in suitable places. But they have
no positive right to force them into the great
controversy, in which all are equally interest-
ed, and which requires the labor and skillful
management of every intelligent, influential,
and persevering philanthropist, to conduct suc-
cessfully.

But it is not the design of the publishers of
"the Abolitionist" to wage a contest with the
editor of the "Liberator." They propose to
adhere strictly to the subject of Emancipation,
apart from all others of a controversial nature.

Note. We wish they had acted up to this
plan, but they have not.—Ed. Reflector.

From the Friend.

[The following instructive little memoir
forms one of the many valuable tracts issued
by the Philadelphia Tract Association of
Friends.]

Ursula Cotton, the subject of this me-
moir, knew nothing of her early history,
having been an inmate in the Foundling
Hospital, in London; and on enquiry, no
clue to her relations could be found in the
records of that institution.

She latterly suffered much from ill health;
in the first month, 1833, being then seven-
ty-five years old, she was taken very ill,
and early expressed her belief that she should
not recover.

A friend calling to see her, asked her if
she wanted any thing. "Oh, no!" she re-
plied, "I have more done for me than any
one could ask for or think of; I am sur-
rounded by so many comforts through the
kindness of my heavenly Father. How
can I be thankful enough!" A wish being
expressed that she should not want any
thing, she said—"Dear hearts! you are
very kind; my heart overflows with love
and gratitude. My heavenly Father has
been merciful to me every day; my pain
has been very great, but I trust that the rod
which he sees meet for me is intended to
purify me from something that is left; and
in his own time He will take me to his
kingdom. My heart feels already united
with those who are around the throne, as-
cribing to Him and to the Lamb all glory,
and honor, and praise which are his due."

Another time, awaking from a slumber,
and taking the hand of one, who sat by her,
she said, "I have been favored this morning
with such a remarkable sight of the wisdom
and goodness of God. O! it was beyond
all expression! His marvellous goodness
and mercy to his creature, man; how He
provides for his comfort; and feeds both
him and the beasts of the earth. And I
bless and praise his holy name, that He has
surrounded me with comforts—with every
thing I want. Thou seest I am nearly a
lump of clay: 'Dust thou art, and unto dust
thou shalt return.' This was the sentence
pronounced upon fallen man; and I am
willing, very willing to die; my body feels like
unto the grave, where it will soon be laid; but
my spirit is filled with unspeakable love and
mercy, I feel I shall be clothed with the
nature of Christ, my Savior, and for this my
spirit prays him."

On a belief being expressed that she
would be sustained through the conflict,
she said, "O yes! my Savior is with me.
He will sustain me through all; He will
conquer all things for me, and give me the
victory."

At another time, under a sensible feel-
ing of the Divine goodness she said, "I am
endeavoring to clasp by faith my dear Re-
deemer who has done, and will do much
for me. It is said, 'the righteous hath hope
in his death'; I have no merit of my
own; ah, no! it is the interest I feel in the
all-atoning sacrifice."

A friend, who called to see her, expressed
a hope that she felt God to be near her.
She replied, "Yes, bless and praise Him! I
am seeking after inward stillness."

The following morning she observed to
the same friend: "I am still here, a mon-
ument of love and mercy;" after which she
repeated the following lines—

"Jesus! lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high.

"Hide me, oh! my Savior, hide!
"Till the storm of life is past,
Safe into the haven guide,
Oh! receive my soul at last.

"Other refuge have I none;
Hangs my helpless soul on thee,
Leave, ah! leave me not alone,
Still support and comfort me.

"All my help on Thee is laid;
All my wants to thee I bring;
Cover my defenceless head,
With the shadow of thy wing."

A short time after this she prayed thus:
"Pure and holy God! fit and prepare me for
an entrance into that city, where nothing
that is impure, nothing that worketh an
abomination, or that maketh or loveth a lie,
can ever enter."

A short time before her death she said,
"I found in the night I had a strong city;
'salvation has God appointed for walls and
bulwarks.' O! thank God for all things!
'He is my strength and my song—He also
is become my salvation!' Blessed and ever-
lasting God! Thou wilt never leave me, nor
forsake me. After this, although she con-
tinued a few days, she was not able to ex-
press much. A few hours before her close,
on being asked if she was in much pain, she
said, "Death! death!" and after laying
still some time, gently departed.

MORAL REFORM.

We intended earlier than this to notice
the delivery of a discourse, by our Br. Rev.
E. E. Cummings, of this place, on the sin of
licentiousness—a novel theme for the N. H.
pulpit. Not licentiousness in the abstract,
but in the debasing and wicked practice.—
We were not able to attend to hear the dis-
course, but understood it was of the most in-
trepid and faithful character. We regard it
as an auspicious event, both for the cause of
Anti-Slavery in particular and the cause of
Christ generally. Impurity is the bane of
religion and one of the main pillars of the
infernal slave-system, demanding perhaps
the most Sampson like effort of our enter-
prise for its demolition.

We want to see which of the faithful sen-
tinals on this part of the wall of Zion will
repeat the warning.

Why this sin has never before, (as we un-
derstand is the fact,) been made the theme
of pulpit reprobation in this place, we ac-
count for on the supposition that Concord
has never been visited by that pest impurity,
which has in other places—capital towns,
and cities, been the scourge and ravage of
humanity. Favored exception—owing pos-
sibly, to the preservative influence of poli-
tics, which has always with more or less vi-
vacity, been in exercise here.

We hear no response to the warning note
of our Brother Cummings from the neigh-
boring press. The press has been styled the
guardian of the public morals. Its silence
on this occasion is proof that the alarm is a
groundless one, and that moral purity now,
as well as hitherto, is vigorous in this highly
favored metropolis. This however is not so
sure a sign as the muteness of the pulpit.—
There the violated law always speaks out its
thunders. But the Press may be so absorbed
in the lofty business of politics—gather-
ing and dispensing rumors of elections and
other matters of like solemn moment, that
it might not have leisure to notice things of
such light import as Licentiousness or Moral
Reform.

Since the delivery of Mr. Cummings' dis-
course a goodly number of women have met
and associated themselves in a Moral Re-
form Society. This has its great cause
made its first public step here after the man-
ner of philanthropy. The "cause" will un-
doubtedly be admitted generally to be a good
one, but we cannot foresee what will be
thought of its "spirit and measures."—Con-
cord N. H. Herald of Freedom.

From the Herald of Freedom.

"LOOK ON THIS PICTURE."

A few months since, a notice for the
Monthly Concert of Prayer for the peaceful
abolition of Slavery, was handed to the Pas-
tor of the Church in Pembroke, on Sabbath
noon, with the request that he would read it
to the congregation, but instead of doing
this, he carried it into the pulpit and passed
over it in silent contempt.

"NOW ON THIS."

A few Sabbaths after the above circum-
stance, this same minister gave notice from
the pulpit that some pictures would be ex-
hibited in the Meeting-house, respecting
Babylon, Ancient Jerusalem and some other
things of minor importance. He was so
particular in giving this notice that he told
the price of admittance, and requested the
audience to carry the precise sum as it
might be inconvenient to make change at
the door. It may be proper to add that the
exhibition commenced and closed without
prayer. These facts are submitted to the
public, leaving it for them to judge whether
it is more wicked to pray for the poor, down-
trodden slave, than it is to defile the house
of God by using it for a museum.

KAPPA.

From the Boston Atlas.

OVERDOING THE MATTER.—The N. Y.
Star, in its anxiety to show the evil effects of
the Emancipation act in Jamaica, makes
the following statement:

1st. "The planters appear to be humbled
to the earth by the oppressive scheme of e-
mancipation. The freed negroes, on the
other hand, are described as rioting in in-
dolence, living at their ease on their own
lands, refusing two or three shillings sterling
a day for work, and put up to every degree
of insolence and outrage by the inflamma-
tory abusive journals conducted by the stipen-
dary magistrates and incendiary missiona-
ries in their pay."

To which it adds the following extract
from a Jamaica paper:

"The negroes have now been in possession
of full freedom for nearly a twelve month.
They do as much, or as little work as they
please, and if found fault with, leave their
employers without a moment's warning.—
Their lowest scale of wages is a shilling ster-
ling per day for the lightest labor; so that
the most worthless menial can obtain 10s
per week for less labor than he formerly
performed for half a dollar."

If the emancipation has had such a po-
tent effect, that the laborers of this Island,
that is to say nine out of ten of the popu-
lation, instead of being obliged to submit to
the severest labor under the lash, for the
sake of a mere subsistence, are now able
"to live at their ease on their own land,"
and to obtain, when they choose to hire
themselves out, a handsome compensation
for their labor, this great change in the so-
cial condition of the Island furnishes some
consolation for the inconveniences to which

the planters are subjected, in being obliged
to pay for labor what it is worth, and to pay
some attention to the feelings and wishes of
their laborers. At least the present state of
things bears no resemblance to that pre-
dicted by the Star as sure to be the conse-
quence of the emancipation. The emanci-
pated slaves, instead of starving to death, as
the Star used to predict, through incapacity
to take care of themselves, not only "live
at ease on their own lands," but understand
as well the art of taking care of themselves,
as to compel those for whom they choose to
work to pay them the full value of their la-
bor. After having been paid the full value
of their slaves, what right have the planters
to complain because these now free laborers
will not work unless they are paid?

At a monthly meeting of the Worcester
Physiological Society, held 8th mo. (Aug.)
23, 1839, it was voted, that the constitution
of the Society be offered for publication in
the several newspapers published in Wor-
cester. Extracted from the records.

JOSEPH S. WALL, Sec'y.
CONSTITUTION OF THE WORCESTER
PHYSIOLOGICAL SOCIETY.

A NUMBER